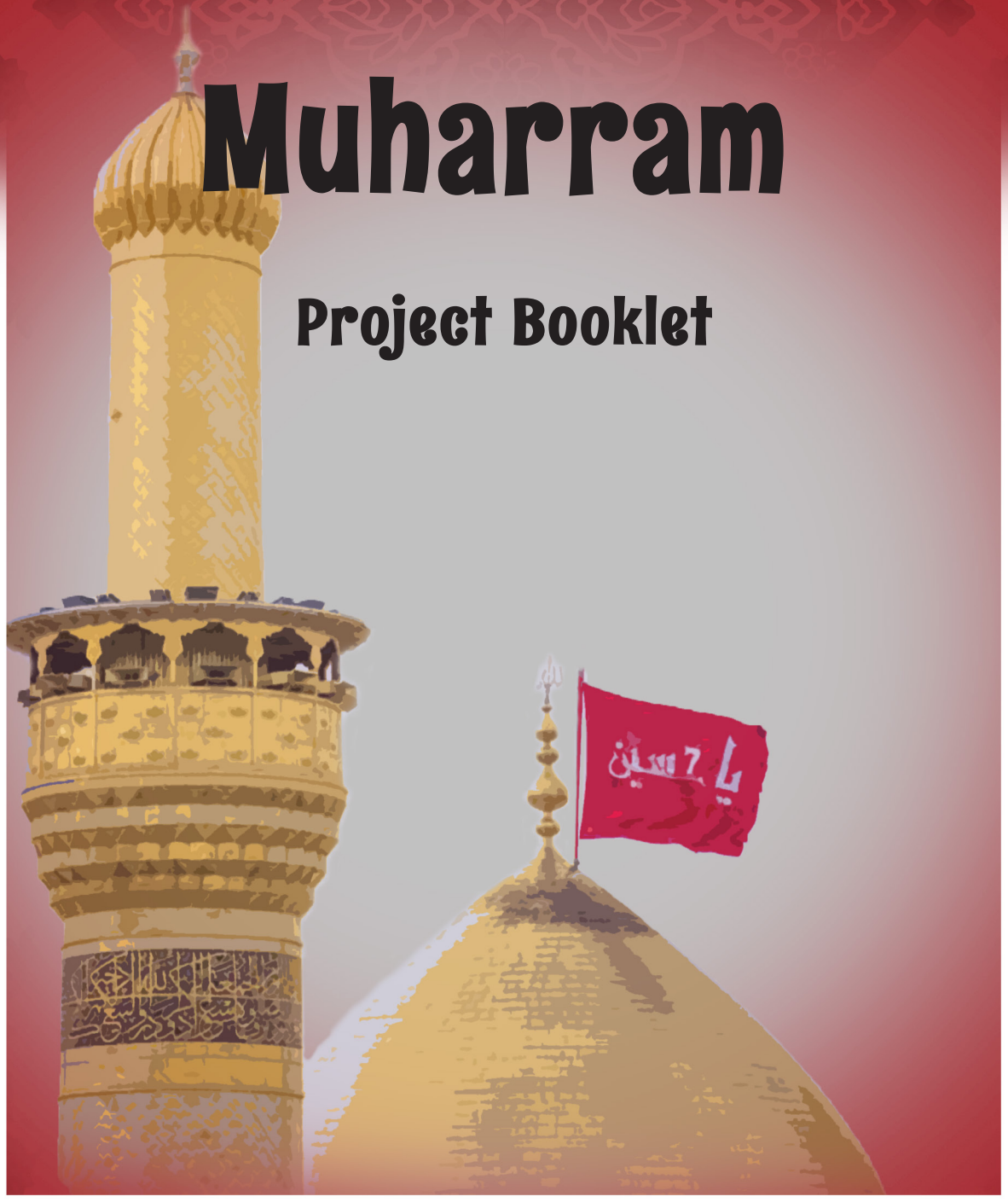
Book 1

Muharram

Project Booklet



Under the Guidance of Moulana Nabi R. Mir (Abidi)

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Important dates in Muḥarram

2nd	Imām Ḥusayn (ʿa) arrives in Karbalāʾ
7th	Water is restricted for Imām Ḥusayn (ʿa) and his companions
9th	Night of ʿĀshūrāʾ
10th	ʿĀshūrāʾ
12th	3rd day after martyrdom of Imām Ḥusayn (ʿa) and his companions
18th	Qiblah is changed from al-Quds to Kaʿbah
20th	Wafāt of Sayyidah Ruqayyah (Sakīnah), daughter of Imām Ḥusayn (ʿa)
25th	Shahādah of Imām Zaynul ʿĀbidīn (ʿa), son of Imām Ḥusayn (ʿa)

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Please recite a Sūrah al-Fātiḥah for the marḥūmīn of those
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INFORMATION AND INSPIRATION:

al-islam.org
phys.org/news/2016-05-sunflowers-track-sun.html

cover: imamhussain.org

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Salāmun ʿalaykum,

May Allah bless us, our families, and our communities.

Our sincerest condolences to the Imām of our time, Imām al-Mahdī (ʿaj), our great marājiʿ and scholars, the Muslim ummah, and all the believers on the upcoming commemoration of Imām Ḥusayn's (ʿa) shahādah.

The onset of Muḥarram marks the beginning of the Islamic new year. While all other new years start with celebration and joy, our new year begins with mourning and sorrow in accordance with the tradition of our Prophets and Ahl al-Bayt (ʿa). Without a doubt, Muḥarram and Ṣafar hold the same value to our faith as blood does to the human body.

Indeed, Muḥarram is the spring of flourishing our maʿrifah — deeper understanding — and spirituality. This month is full of important lessons on self building for everyone — men and women, old and young, Muslim and non-Muslim. Therefore, we all must take advantage of these two months and benefit from them to the best of our ability, especially our children.

We are honored to launch the Muḥarram Project Booklet. This booklet includes 11 speeches and lesson plans that have been put together in collaboration with scholars and educators. We must help our children nurture their Islamic identities and become ambassadors in this part of the world — and the first place this starts from is the family and masjid.

This year, we are also holding a special program in the first 11 days of Muḥarram, led by Sayyid Abazar Wahedi, Dr. Nooh Kasraie, and Sr. Elham Shaheidari. I would like to sincerely thank them for their efforts in spreading the message of Karbala to children.

Alḥamdulillāh, we have been blessed with so many skills and tools that allow us to spread the message of Karbala. We should take advantage of these to have majālis with enthusiasm and vigor.

We can also take this as an opportunity to work on our self-improvement and building, and live these coming nights as if we are in the presence of our 12th Imām (ʿaj). If the Imām (ʿaj) was with us today, and he is, what would our next 10 nights look like? I urge myself and all of you to keep the following five points in mind:

1. The majālis of the next 10 nights are key elements for us to increase our educational and spiritual maʿrifah (deeper understanding) and baṣīrah (insight). As you attend majālis during these nights, think of it as attending a special course in the University of Ahl al-Bayt (ʿa). This course is only offered once a year, so take advantage.

2. Knowledge needs an elixir in order for it to turn our souls and actions into God-intended actions. This elixir is ṭaharah (spiritual cleanliness). Let us remember Allah through the tears we shed. As we perform ṣalāh and recite Qurʾān, let us remember the ṣalāh Imām Ḥusayn (A) performed on the day of ʿĀshurāʾ and the Qurʾān he recited from atop the spear. And let us purify our souls to reach that status of those who are sincere.

3. These nights should be used to strengthen our emotional connection to the Ahl al-Bayt (ʿa) and solidify our love for them. Let us become true muḥibbīn — lovers of the Ahl al-Bayt (ʿa).

4. Let us direct our love and status of muḥibbīn to help us become muṭiʿīn — those who are obedient toward Allah and the Ahl al-Bayt (ʿa). Let this love be the ignition of ʿamal aṣ-ṣāliḥ — pure actions.

5. With the above four points, let us become the true ambassadors of Islam and demonstrate this in the best possible way: through our akhlāq. As Imām aṣ-Ṣādiq (ʿa) has narrated:

يا معشرالشيعة إنكم قد نُسبتم إلينا، كونوا لنا زيناً، ولا تكونوا علينا شينا

O Shīʿāh! You are connected to us, so be ornaments for us, and do not be a disgrace for us.

Brothers and sisters, to become true ambassadors of Imām Ḥusayn (ʿa) and Islam, we need to take these 10 days as an opportunity for change. On these nights, let us have fruitful discussions where we reflect upon and discuss what we have learned from the lectures and majālis. Let's strengthen our relationship with our Creator and Nurturer during these 10 nights. Let us answer our Creator when He calls us and establish our ṣalāh on time, the same ṣalāh that was so near and dear to our beloved Imām Ḥusayn (ʿa).

Pray for the Muslim ummah, and bring awareness to your children so they can prepare for the ẓuhūr of Imām al-Mahdī (ʿaj). Talk to them about everything that is happening in the world, especially to our Muslim brothers and sisters and the children who are being oppressed all around the world in Burma, Yemen, Syria, Kashmir, Palestine, Bahrain, Iraq, Afghanistan, India, Pakistan, and everywhere else.

Our humble request is to create a two-way connection by all of us sharing our expertise and experiences and avoiding duplicated work, in order to maximize our potential. Please share your ideas, experiences, and successes with us, so that together, we can all move forward and build a global network, inshāʾAllah.

We pray that Allah gives us the tawfīq to actualize our duties and responsibilities.

With Duʿās,
Nabi R. Mir (Abidi)
Resident ʿĀlim of SABA Islamic Center

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Speech Structure & Guidelines

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Speech Structure

- Start with the duʿāʾ for the safety of Imām al-Mahdī (ʿaj) (Duʿāʾ al-Faraj)
- Main speech
- Muṣībah
  - It's nice to turn off the lights and turn on a few lamps
  - Recite the salām to Imām Ḥusayn (ʿa):
  - Children usually repeat the last 4 lines
  - Recite the last 4 lines of the salām, 3 times, and dedicate them:
    1. in the hopes of manifesting the qualities we learnt about
    2. to our parents
    3. to the Imām of the time (ʿaj)

اَلسَّلاَمُ عَلَيْكَ يَا ابَا عَبْدِ اللَّهِ
وَعَلَىٰ ٱلارْوَاحِ ٱلَّتِى حَلَّتْ بِفِنَائِكَ
عَلَيْكَ مِنِّى سَلاَمُ ٱللَّهِ ابَداً
مَا بَقِيتُ وَبَقِىَ ٱللَّيْلُ وَٱلنَّهَارُ
وَلاَ جَعَلَهُ ٱللَّهُ آخِرَ ٱلْعَهْدِ مِنِّى لِزِيَارَتِكُمْ
اَلسَّلاَمُ عَلَىٰ ٱلْحُسَيْنِ
وَعَلَىٰ عَلِيِّ بْنِ ٱلْحُسَيْنِ
وَعَلَىٰ اوْلاَدِ ٱلْحُسَيْنِ
وَعَلَىٰ اصْحَابِ ٱلْحُسَيْنِ

- End with a few duʿās
  - "O Allah, please protect our *ʿulamāʾ* (scholars) and parents" (Say *ilāhī āmīn* and encourage kids to repeat, so it slowly becomes a habit)
  - "O Allah, please give us the strength to always make good choices" (*ilāhī āmīn*)
  - "O Allah, please help us to become the close friends and helpers of Imām Mahdī (ʿaj)" (*ilāhī āmīn*)
  - "O Allah, please protect all the children around the world and give them food and shelter" (*ilāhī āmīn*)
  - "O Allah please hasten the reappearance of the Imām so we can finally live as good Muslims in a safe world" (*ilāhī āmīn*)

Speech 1: Meaning of Islam

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

قُلْ إِنّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلّـهِ رَبِّ لْعَـلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوّلُ لْمُسْلِمِينَ

Say, "Indeed, my prayer, my worship, my life, and my death are for Allah, the Lord of the worlds. He has no partner. This submission I have been commanded, and I am the first of the Muslims." (6:162-163)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

The topic that I have chosen for today is the real meaning of Islam. Allah (swt) says in Sūrah al-Anʿām,

"Say, 'Indeed, my prayer, my worship, my life, and my death are for Allah, the Lord of the worlds. He has no partner. This submission I have been commanded, and I am the first of the Muslims.'"

So, the meaning of Islam is to submit to the will of Allah (swt)—to the orders of Allah (swt). We can't pick and choose which commands we want to follow. We can't say, "Okay, you know what? Allah (swt) says do this, and because I like to do this, I will submit to the order of Allah (swt) and do it. But this other thing that Allah (swt) has said not to do—well, I want to do that, so I will not listen to Allah (swt). But I'm still a true Muslim!" No, the real meaning of Islam is to submit completely to the will of Allah (swt), no matter what; there is no excuse.

In the Qurʾān, we read the stories of different Prophets. These stories are fun to read, and we can also learn important lessons from them. For example, the Qurʾān teaches us that Prophet Nūḥ (ʿa) said he was a Muslim. Sūrah Yūnus, verse 72 says,

"...and I am commanded to be of those who submit (unto Him)."

So, he was commanded to be among the Muslimīn. Another example is when Prophet Ibrāhīm (ʿa) asked Allah (swt) to include him and his offspring among the Muslims—those who submit to the orders and will of Allah. We read in Sūrah al-Baqarah, verse 128:

"Our Lord, make us submissive Muslims to you and [make] all of our progeny and nation submissive to you."

In Sūrah Yūsuf, verse 101 Prophet Yūsuf (ʿa) is recorded to have said,

"...O Allah, cause me to die as a Muslim, in submission unto you, and join me with me righteous."

So, even Prophet Yūsuf (ʿa) asked Allah (swt) to give him this beautiful blessing and gift. Even Prophet Muḥammad (ṣ) said, "And I am the first Muslim." This means that he was the first one in his time because the Noble Prophet (ṣ) is on the highest level of the Muslims of all time.

Muṣībah

Today, on the first day of Muḥarram, we want to remember Imām Ḥusayn (ʿa) cousin and ambassador, Muslim ibn ʿAqīl. His name was Muslim, and he truly was a Muslim. He was one who submitted to the orders of Allah (swt) and Allah's representative on Earth, which was the Imām of his time, Imām Ḥusayn (ʿa).

The people of Kūfah sent over 18,000 letters to Imām Ḥusayn (ʿa), asking him to come to Kūfah so that they could pledge their allegiance to Imām Ḥusayn (ʿa). They were saying, "We are fed up with Yazīd's corruption, and we want you to be the governor. We want to follow you! You are the Imām of our time. You are the one we should follow." So, Imām Ḥusayn (ʿa) sent Muslim ibn ʿAqīl, who was one of his most trustworthy companions, to Kūfah as his representative to assess the situation. When Muslim reached Kūfah, thousands of people met him and gave their allegiance. They promised him that they would support Imām Ḥusayn (ʿa). So, what did Muslim do? He wrote to Imām Ḥusayn (ʿa) and told him to quickly come to Kūfah—he had real followers here!

But not too long after Muslim sent this letter, the situation took a quick turn. The people of Kūfah heard that ʿUbaydullāh ibn Ziyād, the governor of Kūfah, was threatening to kill anyone who followed and supported Muslim. Out of fear for their lives, they quickly left Muslim alone.

When Muslim went to the masjid to lead the prayer, the masjid was full of his followers. But when he looked back after finishing ṣalāh, he saw no one. Everyone had left him, and he was all alone.

He hid in the home of a believing woman. But finally, the soldiers of ʿUbaydullāh ibn Ziyād found him and surrounded the house that he was in. Not one soldier, not two soldiers, not ten soldiers, but over 100 soldiers started attacking Muslim ibn ʿAqīl. He fought bravely, but then they started throwing stones and fire at him, and they finally captured him.

They wanted to execute him. But Muslim was not afraid of dying or becoming a shahīd. He knew this was a true honor to die in the way of Allah (swt) and his Imām (ʿa). They took him inside the palace of the governor, called Dār al-ʿImārah, and when ʿUbaydullāh entered the Dār al-ʿImārah, Muslim started crying. ʿUbaydullāh asked, "Why are you crying?"

Muslim said, "I swear to Allah that I am not crying for myself. I'm not scared of death, especially to die for the sake of Allah and the Imām of my time. I cry for my beloved Imām Ḥusayn and his family and kids. They are all coming toward Kūfah, and I'm worried about them."

ʿUbaydullāh said, "Muslim, I have ordered them to kill you. Do you have any last requests?"

Muslim said, "I have three requests. First, when you kill me, give me a proper burial. Second, I borrowed some money—about 700 dirhams—and gave it to the poor people. Please sell my shield, and give the money to the person I borrowed it from. Third, please tell Imām Ḥusayn not to come to Kūfah. Write a letter to him and ask him not to come here because I don't want anything bad to happen to him."

But, brothers and sisters we know what happened to Imām Ḥusayn (ʿa). We know that they didn't listen to the words of Muslim ibn ʿAqīl. They let Imām Ḥusayn (ʿa) come to Karbalāʾ, and we know what finally happened on the day of ʿAshūrāʾ.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 1: Muḥarram is Here

Objective: Children will learn the importance of steadfastness through the story of Muslim ibn ʿAqīl.

Did you know chameleons can change the color of their bodies? Depending on their surrounding conditions, temperature and color, chameleons can change their color to hide from predators and protect themselves! Allah (swt) has given chameleons this ability, but not humans. Subḥānallāh! Allah (swt) has created everything so perfectly. For chameleons, the ability to change color is a good quality and a blessing from Allah (swt). However, Allah (swt) did not give humans this trait because it is not good for us to constantly change our beliefs. We need to be firm in our beliefs.

Still, some people try to be like chameleons and frequently change their beliefs, opinions, and actions. Allah (swt) does not like those who keep changing their beliefs to fit in with the people around them. He says in the Qurʾān, "And when they meet those who believe, they say, 'We believe,' but when they are alone with their evil ones, they say, 'Indeed, we are with you; we were only mockers'" (2:14). This means that those kinds of people are not honest and sincere.

Some people from Kūfah were known for being like chameleons — they would change their attitudes and opinions based on the situation. They sent Imām Ḥusayn (ʿa) hundreds of letters inviting him to their city. In response, Imām Ḥusayn (ʿa) sent his cousin Muslim ibn ʿAqīl to Kūfah to check the conditions there. When Muslim reached Kūfah, tens of thousands of Kūfans gathered to greet him and pledged allegiance to the Imām (ʿa), or promised to be his loyal followers. When the governor of Kūfah announced that he wanted Muslim ibn ʿAqīl arrested and killed, many of the Kūfans, much like chameleons, changed their colors. They became unfriendly toward Muslim and refused to let him stay in their homes. However, Muslim ibn ʿAqīl remained faithful to Imām Ḥusayn (ʿa) and fought against the tyrants until they arrested and killed him.

We should try our best to be like Muslim ibn ʿAqīl, who was like a lion. You see, lions can't change colors. They are always fierce and brave in all situations. Similarly, we should be brave and not be afraid of showing people who we are and what we believe in. While we can learn the good things from our society, we should not change our colors and our beliefs to impress others.

Paper Chameleon

Suggested Ages: 5+

Time: 30 minutes

Materials:

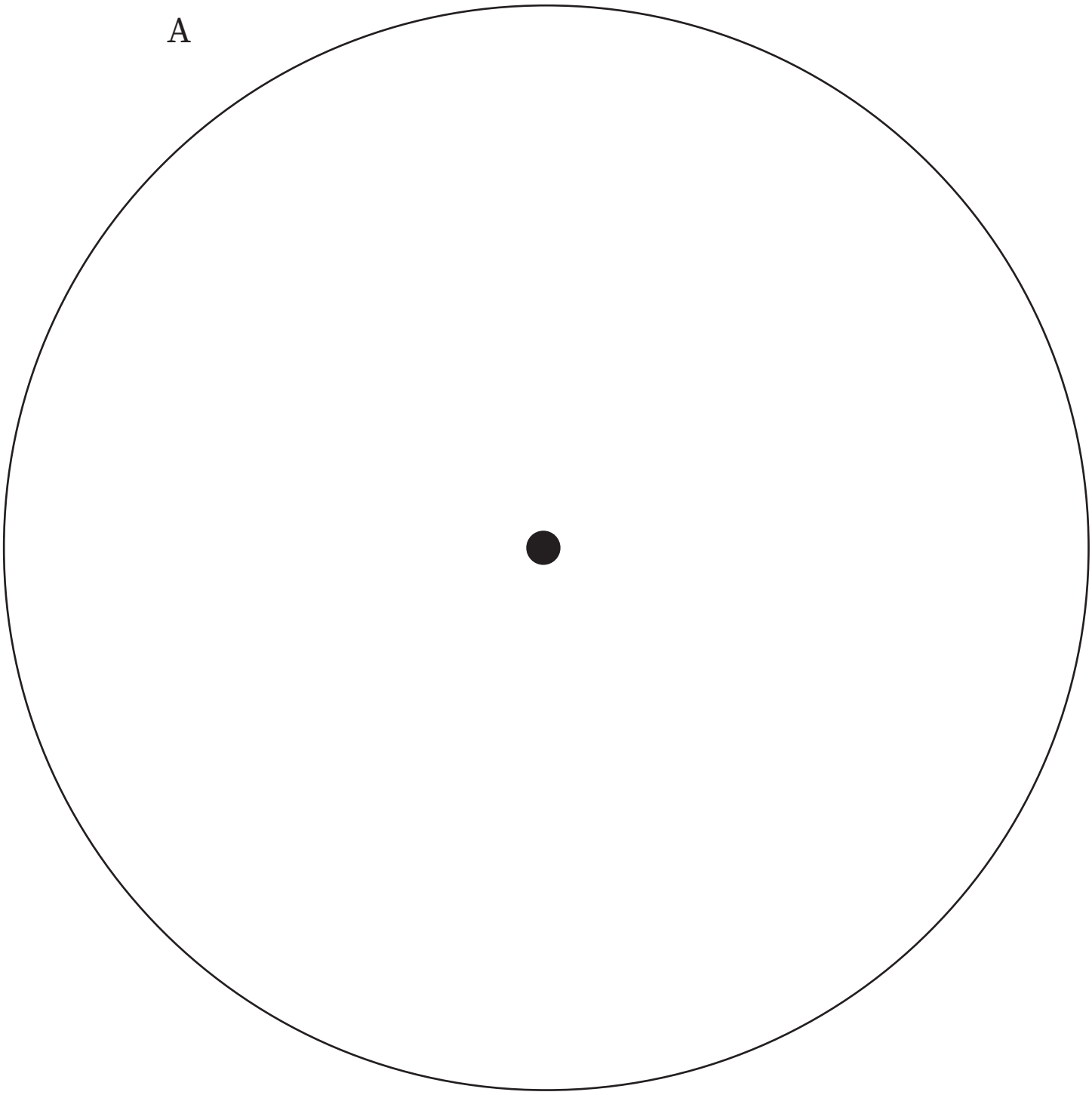
- Chameleon template
- Crayons/colored pencils/markers
- Scissors
- Straw/pencil

Procedure:

1. Color the blank circle labeled A however you like.
2. Cut out both circles.
3. Carefully cut out the chameleon from the circle labeled B.
4. Now, carefully poke a hole through the middle of both circles.
5. Slip circle A through the straw or pencil with the colored side face up.
6. Then put circle B through the straw or pencil.
7. Spin the top circle and see the chameleon change colors.
8. If you can, do the project as seen in this video:

www.youtube.com/watch?v=YmmPl1uVZP4

A



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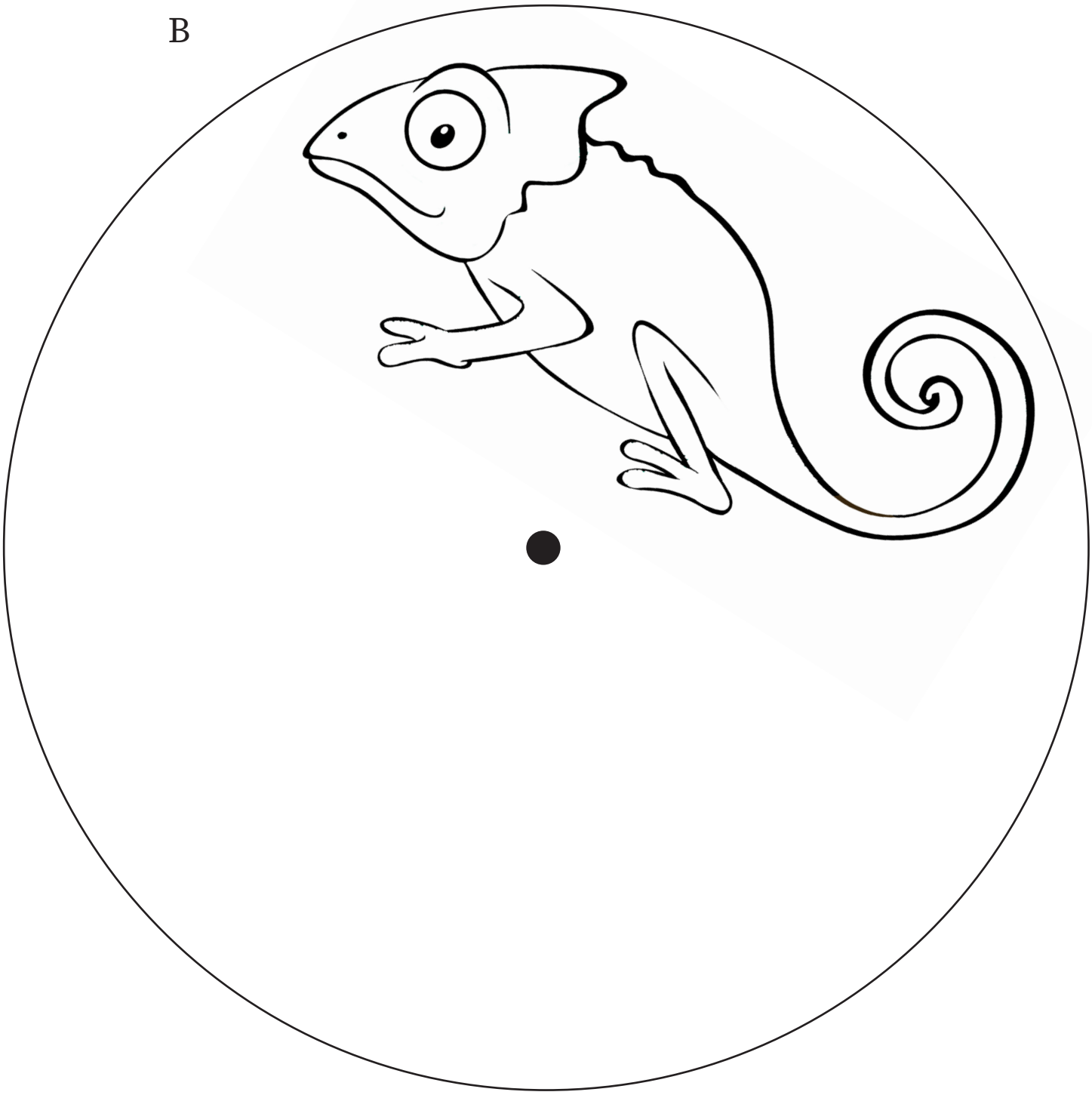

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Speech 2: We Belong to Allah

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ لْخَوْفِ وَلْجُوعِ وَنَقْصٍ مِّنَ لْأَمْوَٰلِ وَلْأَنفُسِ وَلثَّمَرَٰتِ ۗ وَبَشِّرِ لصَّٰبِرِينَ ﴿١٥٥﴾ لَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, "Surely, we belong to Allah, and surely, to Him we will return." (2:155-156)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

Allah (swt) says in Sūrah al-Baqarah verses 155-156,

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, 'Surely, we belong to Allah, and surely, to Him we will return.'"

This beautiful āyah contains so many beautiful lessons. One of the lessons that we can learn is to remember that we all have been granted so many beautiful blessings from Allah (swt), and we have to remember that we are going to lose them eventually. If we are young, we are going to become older. If we are not hungry, we are going to become hungry. If we have a sharp memory, we are eventually going to lose this sharp memory. And so much more. So, we have to remember that everything belongs to Allah (swt)—that we all belong to Allah (swt)— and that we will return to Him. By knowing and remembering this beautiful point, we remember that we are not living in an everlasting world.

Sometimes, when you go out with your parents and other family members to visit another city, or maybe to go camping, you pack some stuff and leave for a few days. After this trip, do you plan on going back home? Of course! You're not going to stay in the city you're visiting for the rest of your life. After a few days, or maybe even weeks, you will eventually go back home. This is how we are in this world. We're just travelers who are here for some time, but eventually, we will go back to Allah, since that is our home, and that is where we belong.

Imām ʿAlī (ʿa) has said, "Mankind is like an upside-down tree, so our roots are in Heaven, and our branches are on Earth." When you water a plant, how do you water it? If you are a good gardener, how do you water a tree? Do you water only the branches? No, you water the roots. How do we water

our roots? We water our roots by having good akhlāq (manners) and good behavior, obeying Allah (swt), gaining more knowledge, and having maʿrifah of the Imām of our time. We water our roots by taking Imām Ḥusayn (ʿa), Ruqayyah, ʿAbdullāh ibn Ḥasan, and all the martyrs of Karbalāʾ as our role models. We have to learn how to water our roots from them. Remember, *"Indeed we belong to Allah, and certainly unto Him shall we return."*

Muṣībah

Now, let us take our hearts to Karbalāʾ. When Imām Ḥusayn's caravan reached Karbalāʾ, he asked people, "What is the name of this land?"

A person said, "O my master, O my Imām, the name of this land is Ghadirīyyah."

Imām Ḥusayn (ʿa) asked, "Is there another name for this land?"

Another companion of the Imām said, "O my Imām, another name for this land is Naynawah."

Then, Imām Ḥusayn (ʿa) asked again, "Is there any other name for this land?"

One of the companions of Imām Ḥusayn (ʿa) said, "Another name for this land is Karbalāʾ."

The family and the companions of the Imām (ʿa) could see the sadness in his face.

As soon as the Imām heard the name Karbalāʾ, he said, "I seek refuge in Allah (swt) (swt) from all calamities and hardships."

Then, Imām Ḥusayn (ʿa) turned to his sister and said, "O Zaynab, prepare yourself."

He then informed all his family members and companions that they would be staying there, and he asked them to pitch the tents.

He said to Lady Zaynab, "O my dear sister, O Zaynab, this is the place where they are going to insult us. This is the place where they're going to disrespect us. O my dear Zaynab! O my dear sister! O my daughters! O my family, prepare yourselves for this great sacrifice."

But I say to you Imām Ḥusayn (ʿa), O Abā ʿAbdillāh! You didn't see what happened to Lady Zaynab and your family! As soon as they martyred you, your sister Zaynab had to take care of all your children! When the enemies started attacking and burning the tents, the children started running away in different directions, and Lady Zaynab had to go after each one of them to take care of them and save them from the enemies of Ahlul Bayt (ʿa).

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 2: The Story of Water

Objective: Children will learn the meaning behind Āyat al-Istirjaʿ through learning about the water cycle.

Have you ever wondered where rain comes from? Allah (swt) has created a process by which water from the oceans turns into rainfall that returns back to the oceans, and the cycle continues! We call this process the water cycle.

The water cycle starts in the oceans. The sun heats up the water in the oceans, which makes it turn into a gas called water vapor. This is called evaporation. When the water vapor rises in the air, it cools down. As it cools, it turns back into small droplets of liquid. This is known as condensation. These droplets combine to form clouds. When the clouds get heavy from all the water droplets, it rains! This is called precipitation. Some rain is soaked up by trees and plants, and the rest goes back in the ocean, and the water cycle continues!

Similar to how water falls from the clouds as rain and then rises back into the clouds, we are created by Allah (swt) and we will return to Him when we die. Allah (swt) says in the Noble Qurʾān, *"...Verily we belong to Allah, and certainly unto Him shall we return"* (2:156). This is the Qurʾānic phrase that we say when a person passes away, to remind ourselves that we will one day return to Allah (swt). It was also recited by Imām Ḥusayn (ʿa) on his way to Karbalāʾ. When Imām Ḥusayn's son, ʿAlī al-Akbar, asked him why he had recited this verse, the Imām (ʿa) replied that their death was near. Upon ʿAlī al-Akbar's question, Imām Ḥusayn (ʿa) said that they were on the right (with the truth). ʿAlī al-Akbar replied, "Then we do not fear, for we are on the right path."[1]

We can learn from this dialogue that as if one has faith in Allah (swt) and is following the Ahlul Bayt (ʿa), they are on the right path.

1 Nafasul Maḥmūm, P. 190

Water Cycle in a Bag

Suggested Ages: 5+

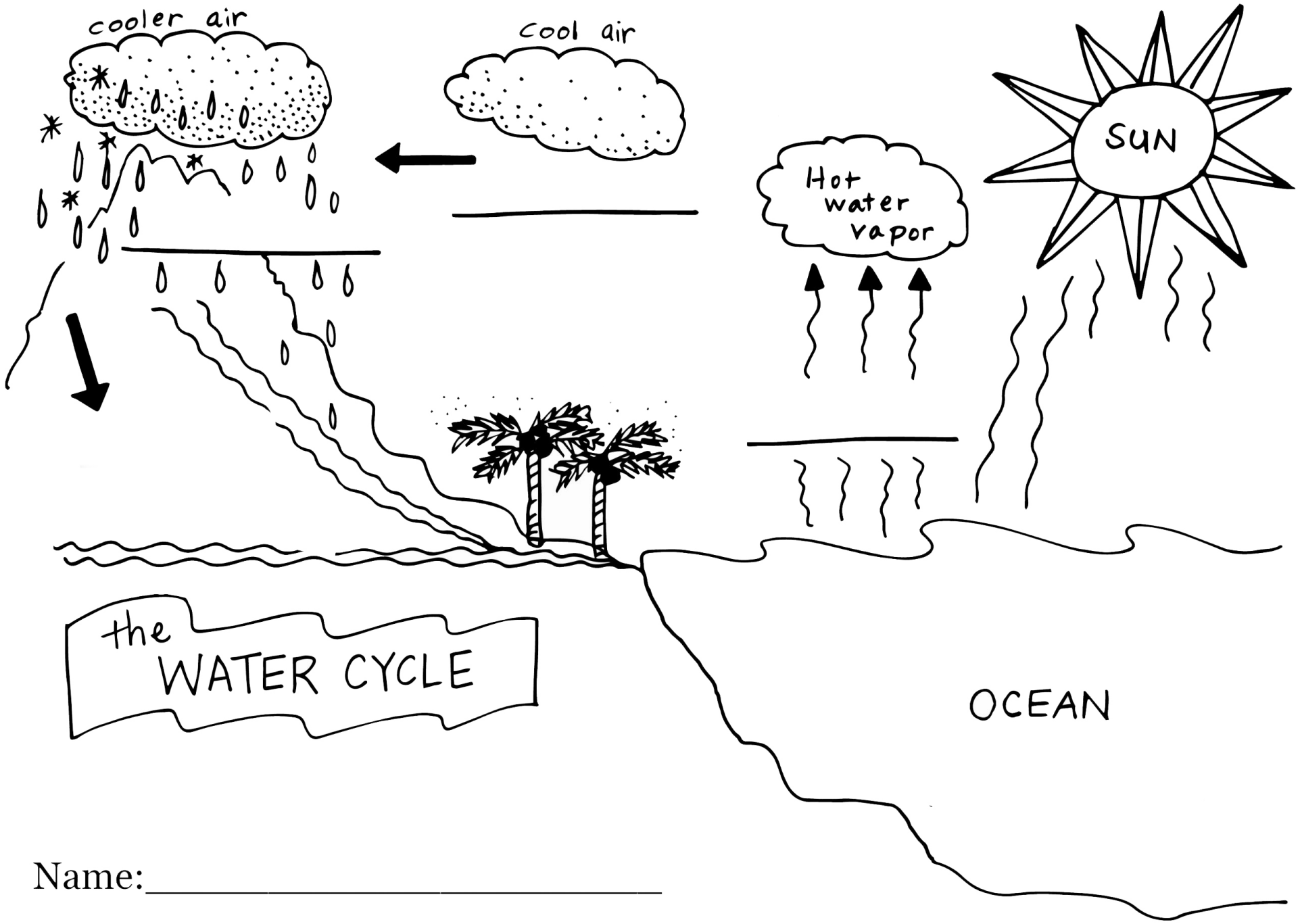
Time: 30 minutes

Materials:

- Plastic zip lock-style bag
- Permanent marker(s)
- Cup
- Water
- Blue food coloring
- Tape
- Water Cycle Worksheet

Procedure:

1. Draw a sky in the upper half of your plastic bag.
2. Next, fill a cup with regular tap water. Add a couple of drops of blue food coloring.
3. Carefully pour the water into the plastic bag and zip it closed.
4. Tape the top corners of the bag tightly to a window. Pick a window that gets a lot of sunshine for best results.
5. Wait a couple of hours and check on your experiment. You should see a change in your bag between two hours and 1 day.
6. Eventually, you will begin to see droplets of water sticking to the side of the bag. Some will be up high (in the clouds) while other droplets will be dripping down (like rain).
7. You can find this activity at www.mobileedproductions.com/blog/how-to-make-a-water-cycle-in-a-bag.
8. Fill in the steps of the water cycle and color the picture.


cooler air
cool air
Hot water vapor
SUN
the WATER CYCLE
OCEAN

Name:_____

Speech 3: Calling Upon Allah

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

دْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ لْمُعْتَدِينَ ﴿٥٥﴾

وَلَا تُفْسِدُوا فِى لْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنّ رَحْمَتَ للّـهِ قَرِيبٌ مّنَ لْمُحْسِنِينَ

Call upon your Lord in humbly and secretly. Indeed, He does not like transgressors. And do not cause mischief on the earth after its improvement. And call upon Him in fear and hope. Surely, the mercy of Allah (swt) is near to the doers of good. (7:55-56)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

ul Today, I want to talk about the stages of spiritual growth, inshāʾAllāh. There are so many ways we can develop our spirituality, and one of the best ways is to call upon Allah (swt) and make duʿāʾ. Alḥamdulillāh, we have so many beautiful duʿāʾs and supplications from the Ahlul Bayt (ʿa), like the many duʿās in Mafātīḥ al-Jinān, such as Duʿāʾ Kumayl, Duʿāʾ Tawassul, and Duʿāʾ Jawshan al-Kabīr. And we also have a book full of duʿās of Imām ʿAlī as-Sajjād (ʿa), called Ṣaḥīfah as-Sajjādiyyah, which contains 54 amazing duʿās. However, just calling Allah (swt) is not enough; we have to do something as well.

Allah (swt) says in Sūrah al-Aʿrāf,

"Call upon your Lord in humbly and secretly. Indeed, He does not like transgressors. And do not cause mischief on the earth after its improvement. And call upon Him in fear and hope. Surely, the mercy of Allah is near to the doers of good."

Now, in these verses, we have two commands from Allah. The first one is "ud ʿuʾ," which means "call your Lord," and the second one says to not do bad things—do not make mischief. So, this means that while we call upon Allah (swt) and try to talk to Him, we also need to be careful to follow his commands. We must do good deeds and stay away from bad deeds. One thing we ask Allah (swt) for all the time is to hasten the reappearance of the Imām of our time, Imām al-Mahdī (ʿaj)! How many times do we ask Allah (swt) for this? This is an excellent duʿāʾ to make. But is begging Allah (swt) for this request enough? No, it is not enough. In addition to asking Allah (swt) to return the Imām (ʿaj) to us, we must also make sure we are preparing ourselves to be the followers of the Imām (ʿaj). We have to actively wait for him by doing our responsibilities.

The verses I read earlier teach us the best etiquettes of duʿāʾ—how we should ask and call upon Allah

(swt). The first etiquette of making duʿāʾ is to do it with humbleness. To be humble means to talk in a certain way. We can't just say, *O Allah, You need to do this! You need to give this to me.* No! We must *beg* Allah (swt). Let us take a look at Duʿāʾ Kumayl and how it teaches us to ask from Allah (swt). This duʿāʾ doesn't only belong to Muslims—it belongs to all religions. But alḥamdulillāh, we are so blessed that we read and listen to this duʿāʾ every single week! I wish and hope that everyone around the globe would read this beautiful duʿāʾ because it teaches us how to talk to Allah (swt) in the best way.

Imām ʿAlī (ʿa) narrates this duʿāʾ from Prophet Khiḍr (ʿa), and he taught it to Kumayl, which is why it is called Duʿāʾ Kumayl. When we read this duʿāʾ, we see so much humbleness—this is the way we have to talk to Allah (swt).

The second etiquette of making duʿāʾ is to ask Allah (swt) secretly, without showing off. That is why when so many amazing people call upon Allah (swt) and make duʿāʾ, they do it in the middle of the night.

Third, when we make duʿāʾ, we cannot be among the transgressors (those who go against Allah's orders) because Allah (swt) says, "I do not like the transgressors."

Fourth, when making duʿāʾ, we should have both fear of our bad actions and hope for the mercy of Allah (swt), the All-Generous.

Fifth, we should make duʿāʾ without mischief and without a corrupt heart. This can be done by staying away from bad deeds.

Lastly, along with our duʿās, we should make an active effort to do good actions.

These are the main lessons from these two beautiful verses of Qurʾān. Through these lessons, we can learn how to grow our spirituality and improve it inshāʾAllāh.

Muṣībah

When we read the story of Karbalāʾ and learn more about Imām Ḥusayn (ʿa), we learn that he used to teach his children how to talk to Allah (swt) in the best of ways. One of his children was Ruqayyah. Do you know what happened to Ruqayyah? After the day of ʿĀshūrāʾ, the army of Yazīd captured the Ahlul Bayt (ʿa) and took them to a very destroyed and damaged place in the city of Shām, or Damascus. The Ahlul Bayt (ʿa) of the Prophet (ṣ), of Imām Ḥusayn (ʿa) were being held in that place.

Ruqayyah's father was Imām Ḥusayn (ʿa), so she kept calling out to him and asking her aunt, Lady Zaynab, about him.

Finally, the enemies of Imām Ḥusayn (ʿa), who were the worst people on earth, said, "We have to show her father to her." So, they brought the head of Imām Ḥusayn (ʿa) to her. As soon as she saw the head of her father, she hugged it and started crying. She started asking questions, "O Father, who made me an orphan while I am so little? Who made your beard full of blood?"

As she was talking to the head of her father, Lady Zaynab started hugging and kissing her and crying along with her. Then, the women saw that Ruqayyah had stopped talking. They found that Ruqayyah had gone to Jannah to her father, Imām Ḥusayn (ʿa).

Assalāmu ʿalayka yā Abā ʿAbdillāh.

Lesson 3: Becoming a Butterfly

Objective: Children will learn about our ultimate goal in life.

Have you ever seen a butterfly? Butterflies are one of Allah's many beautiful creations!. They have colorful wings with patterns on them. Do you know what butterflies look like when they are born? When butterflies are babies, they are caterpillars! Let us reflect on this creation of Allah and learn more about its transformation.

After about one to two weeks, a caterpillar starts forming a chrysalis. This is a ball of silk that is made from the caterpillar's body. The chrysalis completely covers the caterpillar. From the outside, it looks like the caterpillar is resting inside the chrysalis; however, during this time, the caterpillar's body is growing. Can you guess what this caterpillar is turning into? That's right, a butterfly! Once the butterflies are completely developed, they are ready to break out of the chrysalis. Butterflies have to work hard and struggle to break their chrysalises. This makes their wings stronger so they can fly.

In the life of this world, we are like caterpillars. Our job is to mature and develop into excellent human beings so that we can live a beautiful life in the hereafter, like the butterfly. Caterpillars know that they will not stay caterpillars forever, so they spend all their time preparing for when they become butterflies. Similarly, we should not waste our time worrying too much about this world because we will not stay here forever. Eventually, we will have to move to our real home, in Jannah, which will be forever. If we work hard by following the footsteps of the Ahlul Bayt (ʿa), we will have a beautiful home in Heaven! Allah (swt) says in the Noble Qurʾān, *"O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever"* (40:39).

The children who were with Imām Ḥusayn (ʿa) in Karbalāʾ matured at a very young age. Their faith in Allah (swt) was strong and they stood up for the truth. They are now living in the most beautiful places in Heaven because they followed their Imām (ʿa) in this world. Unfortunately, many of those on the side of Yazīd, who were afraid and did not support Imām Ḥusayn (ʿa), did not have this kind of faith. We should try to be like these children by having faith, living the way Allah (swt) wants us to, and always standing up for the truth.

Life Cycle of a Butterfly

Suggested Ages: 5+

Time: 30 minutes

Materials:

- Butterfly life cycle template
- Crayons/colored pencils/markers
- Scissors
- Glue

Procedure:

1. Color and decorate the butterfly image and the life cycle images.
2. Cut out the butterfly all along the outer edge
3. Cut the butterfly in half along the dotted line in the middle.
4. Fold along the small solid lines to make a small tab on each half of the butterfly.
5. Cut out the life cycle all along the dotted rectangle.
6. Fold along the solid lines in between each life cycle image in an accordion style fold.
7. Now, glue the tab of each butterfly half to both sides of the life cycle.
8. When the wings are closed they will join to form a butterfly, and when the butterfly wings are pulled apart, the life cycle will be revealed!
9. You can find this activity at www.teachstarter.com/au/blog/colourful-caterpillar-and-butterfly-activities/.

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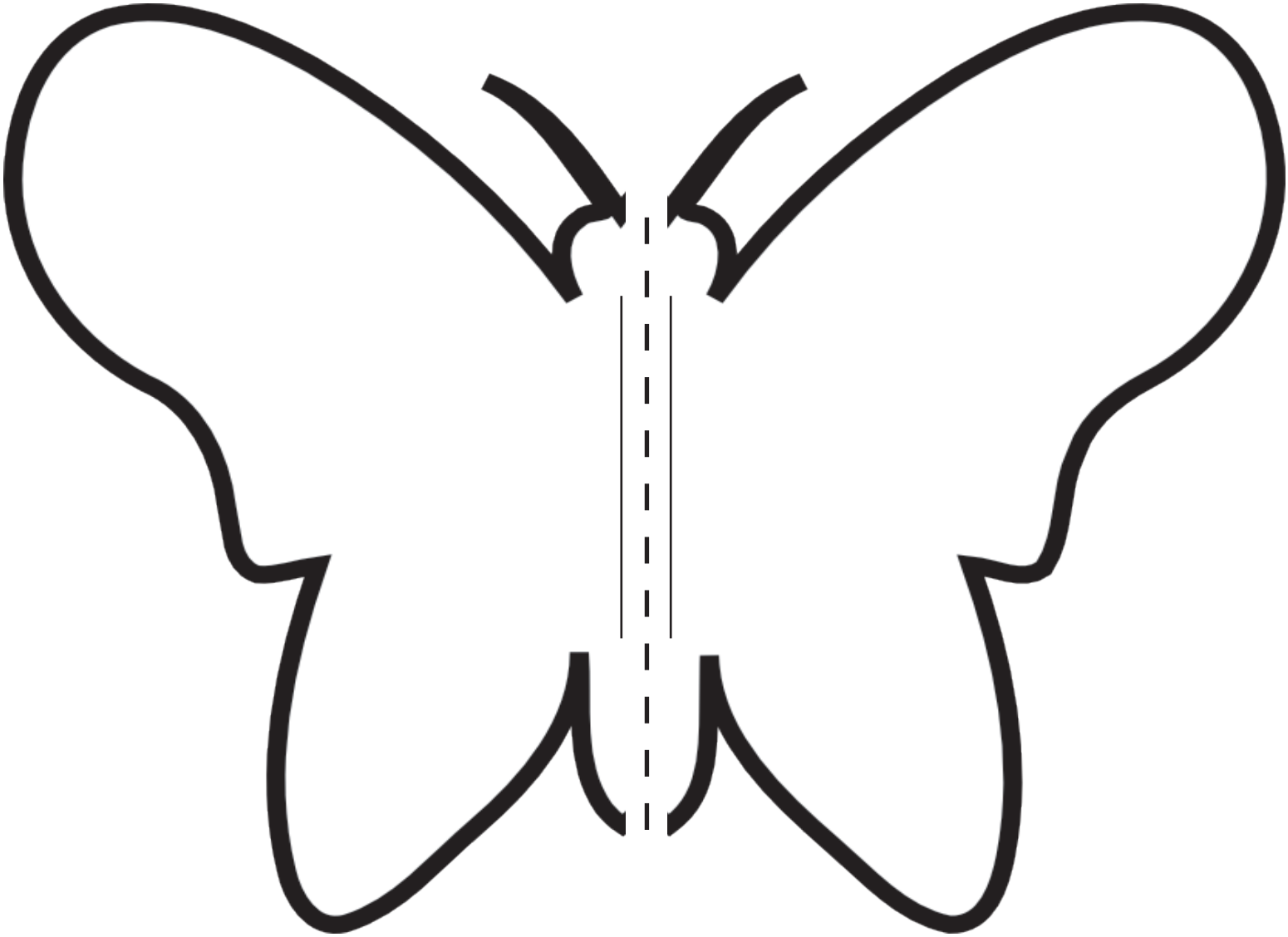
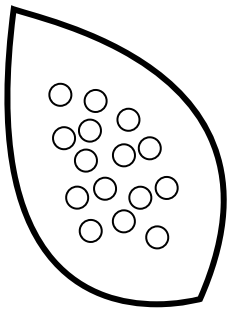
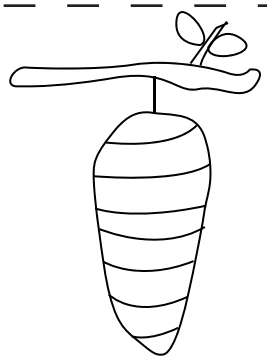


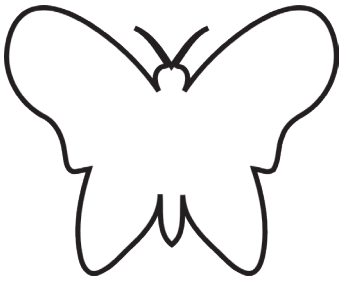


Eggs

Caterpillar



Chrysalis



Butterfly

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Speech 4: Learning from the Qurʾān

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلِهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

مَثَلُ لّذِينَ حُمّلُوا لتّوْرَىٰةَ ثُمّ لَمْ يَحْمِلُوهَا كَمَثَلِ لْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ لْقَوْمِ لّذِينَ كَذّبُوا بِـَٔايَـٰتِ للّـهِ وَللّـهُ لَا يَهْدِى لْقَوْمَ لظّـٰلِمِينَ

The example of those who were given the Torah but did not follow is like that of a donkey who carries books on its back. How bad are the people who deny the signs of Allah! And Allah does not guide the wrongdoers. (62:5)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

Allah (swt) says in Sūrah al-Jumuʿah, verse 5,

"The example of those who were given the Torah but did not follow is like that of a donkey who carries books on its back. How bad are the people who deny the signs of Allah (swt)! And Allah (swt) does not guide the wrongdoers."

There are so many beautiful lessons in this verse. Allah (swt) basically says that those who read the words of Allah (swt), the book of Allah (swt), and do not try to understand it or act upon it, are no different than donkeys that carry books on their backs, but do not know what they are actually carrying. You could put the best of books or anything on the backs of donkeys, and they would simply carry those things without having any knowledge of what they are carrying.

One of the main enemies of the Noble Prophet (ṣ) were people who claimed to be Jewish, but unfortunately, they did not even understand their own holy book (the Torah). So, Allah (swt) talks about criticizes them in the Qurʾān and mentions their bad qualities, so that we are aware of them and stay away from these qualities. They had the following qualities:

1. They only cared about comfort. Allah (swt) mentions in Sūrah al-Baqarah, verse 61, that the people of Prophet Mūsā (ʿa) said to him, *"O Moses! we cannot endure one kind of food (always)..."* These people were such people that they were only looking for comfort—they did not care about anything else.
2. They were sinners. They were drowned in the ugliness of sins and corruption. They darkened their soul so much that their true potential to be pure believers was buried.
3. They created corruption on the earth.
4. They accused Allah (swt) and used to say that the hands of Allah (swt) were tied, which basically meant that He didn't have any power.
5. They changed the book and words of Allah (swt).
6. They acted arrogantly. They rejected anything in the book of Allah (swt) that they did not like or that conflicted with their own interests. In such cases, they would act arrogantly and refuse to accept these commands.

7. They had hatred toward the believers.
8. They denied and killed many Prophets (ʿa).
9. They brought upon the anger of Allah (swt). Because of their bad actions, Allah (swt) became upset and angry with them, which means that they had moved themselves from Allah's mercy and compassion.
10. They were cursed by Prophet ʿĪsā (ʿa) and Prophet Dāwūd (ʿa), which means that these Prophets (ʿa) prayed that the door of Allah's mercy would shut on them.

So, we can learn a lot from all these verses in the Qurʾān. There is a lesson here: we have to go make sure that we don't act like those people. We have to act like the best of people. When we read the words of Allah (swt) in the Qurʾān, we should understand them and try our best to act upon them. Then, we can become the best followers and companions of the Imām of our time, just like the companions of Imām Ḥusayn (ʿa) on the day of ʿĀshūrāʾ.

Muṣībah

On the night of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) gathered his companions, family members, and children, and gave a speech. He told them that it was dark, and no one could see, so they could go back to their cities, to their homes without feeling embarrassed, since no one would know. Hearing this, the companions of Imām Ḥusayn (ʿa) were shocked. They thought, "What did we do? Is Imām Ḥusayn is upset with us?"

Then Imām Ḥusayn (ʿa) said, "Some of you can take my children and family members back to their cities because the enemies do not have anything against them. They want me; they want to kill me. You can leave."

Imagine being among the very loyal companions of Imām al-Mahdī (ʿaj), and, at the most sensitive time, the Imām (ʿaj) tells you that you can go. How would you feel? You see, when Imām Ḥusayn (ʿa) said this to his companions, they felt very sad. They said, "O Imām Ḥusayn! We would never leave you! You are our Imām and Master!"

The brothers of Imām Ḥusayn, (ʿa) especially Ḥaḍrat ʿAbbās, the sons of ʿAbdullāh ibn Jaʿfar, and the rest of the companions, stood up one by one and pledged their allegiance to the Imām (ʿa). They told the Imām (ʿa), "You are the Imām of our time! How can we leave you alone to fight with these corrupt and bad people, the enemies of Allah (swt) and the Ahlul Bayt?"

Then, Imām Ḥusayn (ʿa) looked at the children of Muslim ibn ʿAqīl and told them, "You already sacrificed your father—your father was martyred for the sake of the Imām of his time, so that is enough for you, you can go back."

They said, "O Abā ʿAbdillāh! What are people going to say? They are going to say that we left our master alone! After you, our life is going to be horrible! We do not want to see that."

Muslim ibn ʿAwsajā and Saʿīd ibn ʿAbdullāh got up and started talking to Lady Zaynab, "O Lady Zaynab! As long as we can breathe, we swear to Allah that we will never leave the Imām of our time alone."

But after the martyrdom of all the companions and the family members of Imām Ḥusayn (ʿa), including himself, Lady Zaynab was alone and she alone had to gather all the children as they were running away from the burning tents.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 4: Carrying Knowledge

Objective: Children will learn the importance of acting upon knowledge.

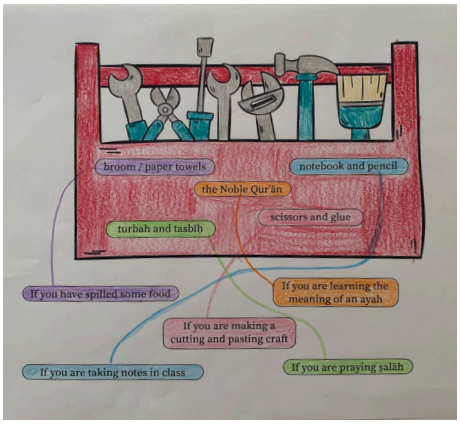
In old times, donkeys were used to carry heavy supplies from one place to another. The donkey, of course, would have no idea what was on its back, and it would not affect it in the least. For example, if you pile a bunch of heavy books on a donkey's back, do you think that the donkey will learn all the knowledge contained in the books? Of course not! Similarly, Allah (swt) says in the Noble Qurʾān, *"Those who were given the Torah, but did not follow it, are like donkeys, who carry a load of books (but do not know what they contain)"* (62:5). This verse means that it is not enough to simply have and read a lot of books. We must also act on the knowledge that we have acquired through books.

When Imām Ḥusayn (ʿa) reached Karbalāʾ, he wrote a letter to his close friend, Ḥabīb ibn Maẓāhir inviting him to Karbalāʾ for help. When Ḥabīb learned about the Imām's situation, he did not rest. He immediately acted upon the request of the Imām (ʿa). Even though he was old, he made sure to use his warrior skills in battle and fought one of the best fights until he was martyred in the way of Allah (swt).

Ḥabīb ibn Maẓāhir taught us that our knowledge should be followed by action. When we learn a new ḥadīth or verse of the Qurʾān, we should try to act on what we have learned. Imām ʿAlī (ʿa) says, "Nothing increases knowledge like acting upon it,"[1] meaning that your knowledge only increases when you act on it! What is one thing that you have recently learned? How can you use this knowledge in action?

1 Ghurar al-Ḥikam wa Durar al-Kalim, Bāb ul-ʿIlm, P. 171-172.

Toolbox Worksheet


broom / paper towels
notebook and pencil
the Noble Qur'ān
scissors and glue
turbah and tasbih
If you have spilled some food
If you are learning the meaning of an ayah
If you are making a cutting and pasting craft
If you are taking notes in class
If you are praying ṣalāh

Suggested Ages: 5+

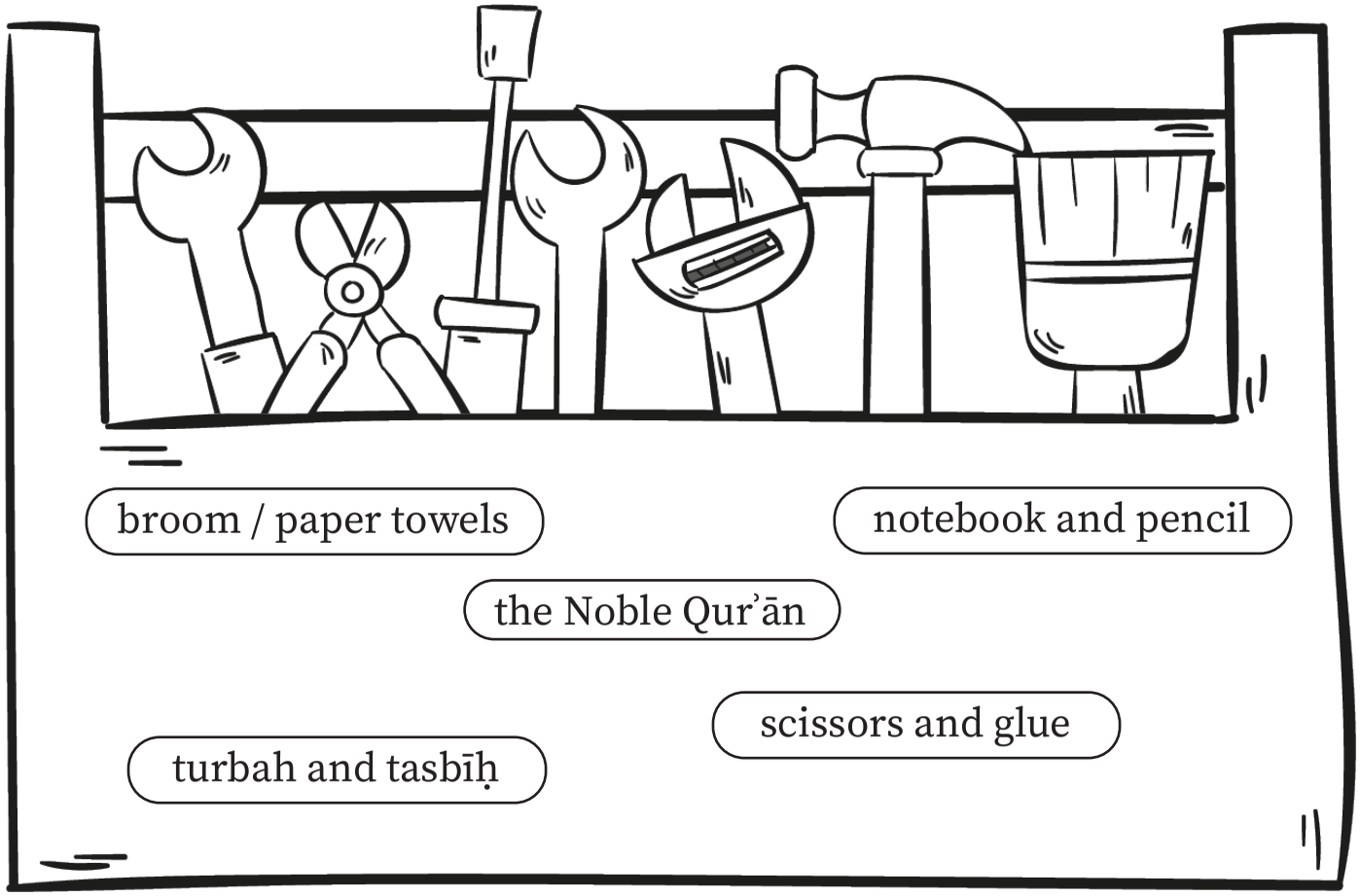
Time: 30 minutes

Materials:

- Toolbox template
- Crayons/colored pencils/markers

Procedure:

1. Look at the different problems outside of the toolbox.
2. Draw a line from each solution from the toolbox to the problem that it can solve.
3. Color and decorate the picture however you like.



broom / paper towels

notebook and pencil

the Noble Qurʾān

scissors and glue

turbah and tasbīḥ

If you have spilled some food

If you are learning the meaning of an ayah

If you are making a cutting and pasting craft

If you are taking notes in class

If you are praying ṣalāh

Speech 5: Success

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

قَدْ أَفْلَحَ لْمُؤْمِنُونَ

Successful indeed are the believers (23:1)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

There is a very beautiful sūrah in the Qurʾān name Sūrah al-Muʾminūn. This sūrah tells us about the characteristics and signs of the muʾminūn, or the faithful people. Today, inshāʾAllāh, I want to talk about how to elevate ourselves and make ourselves better servants of Allah (swt). The first two verses of this sūrah state,

"Successful indeed are the believers, [those] who are humble in their prayers" (23:1–2).

This means when the believers talk to Allah (swt), they are humble. In the Qurʾān, Allah (swt) mentions a few successful groups of people, and these are the real winners.

The first group of successful people are the *ʿābidīn*, the worshippers. They worship their Lord and try their best, and in return, Allah (swt) gives them the best faith.

The second group is described in verse 8 of Sūrah al-Aʿrāf, verse 8:

"And the accounting that day will be just, and whoever's scale is heavy will be successful." This verse tells us that those who do a lot of good deeds in this world will be successful on the Day of Judgment, when our actions are weighed."

The third is a group of people who are not stingy, which means they are generous and give charity for the sake of Allah (swt). They take care of each other, the poor, and the orphans.

The fourth group is known as the party of Allah (swt). They take the side of Allah (swt) all the time, which means that whatever they do is for the sake of Allah (swt). They help their parents for the sake of Allah (swt); they do their homework for the sake of Allah (swt)—they want to be good students in order to be intelligent servants of Allah (swt). That way, they can serve the community for the sake of Allah (swt).

The fifth group is made up of those who remember Allah (swt) all the time—during the day and night. This remembrance is not just on the tongue by saying subḥānallāh, Allāhu Akbar, etc. They remember Allah (swt) in their heart and through their actions.

The sixth group is the muttaqīn, the pious, or God-conscious, people who have taqwā.

What is the meaning of taqwā? Someone who has taqwā guards their faith, takes care of their good deeds, and tries their best to make Allah (swt) happy. They are very smart people, because they always make the right choice.

The seventh group is made up of those who struggle to always do the right thing for the sake of Allah (swt), even if it's difficult, in order to make their faith stronger. This is not always easy. For example, waking up early in the morning for Fajr prayer when everyone is asleep may be hard at times. Despite it being a little difficult, they wake up and pray with happiness and love toward Allah (swt). In return, Allah (swt) gives them a lot of happiness in this world and the hereafter.

The eighth group of successful people are those who repent to Allah (swt). If they commit a sin or do something bad, they go to Allah (swt), praying and seeking forgiveness from Him. Allah (swt) loves those who seek forgiveness and repent, especially if they are young and seek forgiveness.

May Allah (swt) make us those who are successful in this world and the next, and may He help us to be the best followers of Him and the Ahlul Bayt (ʿa)!

Muṣībah

After learning all these beautiful verses and lessons from the Qurʾān, let us take our hearts to Karbalāʾ. Tonight, we are going to talk about one of the martyrs of Karbalāʾ. In his last moments, when Imām Ḥusayn (ʿa) was saying goodbye to his family, especially to his sister, Lady Zaynab, Imām Ḥusayn (ʿa) told her many times to take care of ʿAbdullāh, the son of his brother Imām Ḥasan (ʿa).

ʿAbdullāh ibn Ḥasan was very young, only between 10 and 11 years old. ʿAbdullāh loved his uncle Imām Ḥusayn (ʿa) very much. When he saw the enemies of the Ahlul Bayt (ʿa) surrounding his uncle in the battlefield, trying to attack him, he couldn't rest anymore. He was trying very hard to run away from Lady Zaynab, to go to the battlefield and help Imām Ḥusayn (ʿa). Remember, he was a very young child—only about 10 years old—but how desperately he wanted to help the Imām of his time! Finally, he freed himself and ran to the battlefield to help his uncle Imām Ḥusayn (ʿa), and while running, he was saying, "By Allah, I will never leave my uncle alone, I will never be separated from my uncle Imām Ḥusayn."

As he came closer to Imām Ḥusayn (ʿa), he saw one of the enemies, Bahr ibn Kaʿb, holding his sword above the Imām (ʿa), about to strike him. ʿAbdullāh shouted at him and said, "You want to kill my uncle Imām Ḥusayn?! You will never hurt my uncle while I am alive!" As soon as Bahr brought his sword down, ʿAbdullāh put his hand in front of it to protect Imām Ḥusayn (ʿa), but the sword was too sharp, and cut him. ʿAbdullāh became a shahīd and sacrificed himself for the sake of his Imām (ʿa). This is the best example of courage and love for our Imām (ʿa). From ʿAbdullāh, we can learn how to attain true success.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 5: You Can Fly

Objective: Children will learn the importance of suppressing their desires.

Have you ever wished that you could fly? Human beings have always been fascinated by birds and their ability to fly. If we jump off a cliff without a parachute, we could fall down and hurt ourselves, whereas birds are able to jump off a cliff and fly up into the sky, going against the gravitational pull!

Allah (swt) says in the Qurʾān, *"Have you not seen how Allah is glorified by everyone in the Heavens and the earth, and the birds spreading their wings? Each one knows its own (form of) prayer and praise, and Allah is aware of what they do"* (24:41). If we look carefully at birds when they are flying, we will see that they frequently flap their wings up and down. When they flap their wings downwards, they push the air below the wings, which pushes them forward and upward.

Just as birds push down on air to fly higher, we human beings need to push down on our nafs — our desires that are not ok — in order to "fly higher" and get closer to Allah (swt). For example, when we want to do something that Allah (swt) does not like, like lie or eat ḥarām food, we should push down on that desire and go against it (tell the truth; avoid that food). Some foods are tasty and good to eat, but ḥarām food is not good for us, so we should not eat it. Doing this will make it easier for us to follow the path toward Allah.

ʿAbdullāh ibn Ḥasan was the young son of Imām Ḥasan (ʿa) and was at Karbalāʾ with Imām Ḥusayn (ʿa). When the army of Yazīd surrounded Imām Ḥusayn (ʿa) on the day of ʿĀshūrāʾ, after all the companions had been martyred, ʿAbdullāh ran to his uncle Imām Ḥusayn (ʿa) to protect him and was martyred. This young child's desire to sacrifice his life for Islam and protect his Imām (ʿa) was greater than his desire to live. Due to this grand sacrifice, he was able to achieve a high position in Heaven where he was united with the best of creation: his father Imām Ḥasan (ʿa), his grandfather Imām ʿAlī (ʿa) and the Noble Prophet (ṣ).[1]

1 Nafasul Maḥmūm p. 259

Flying Bird Craft

Suggested Ages: 5+

Time: 30 minutes

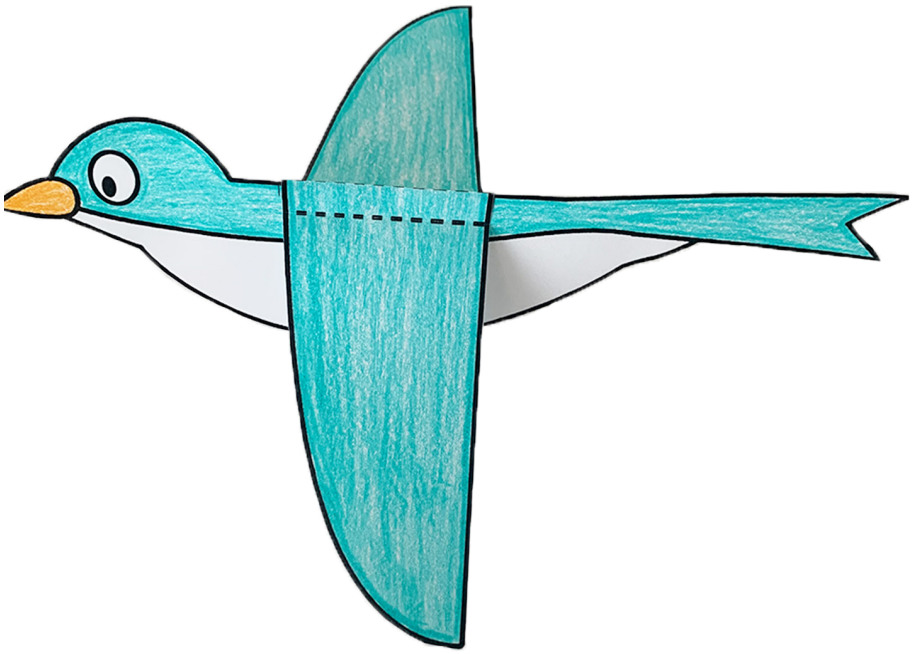
Materials:

- Bird template
- Crayons/colored pencils/ markers
- Scissors
- Glue/Tape
- String/yarn

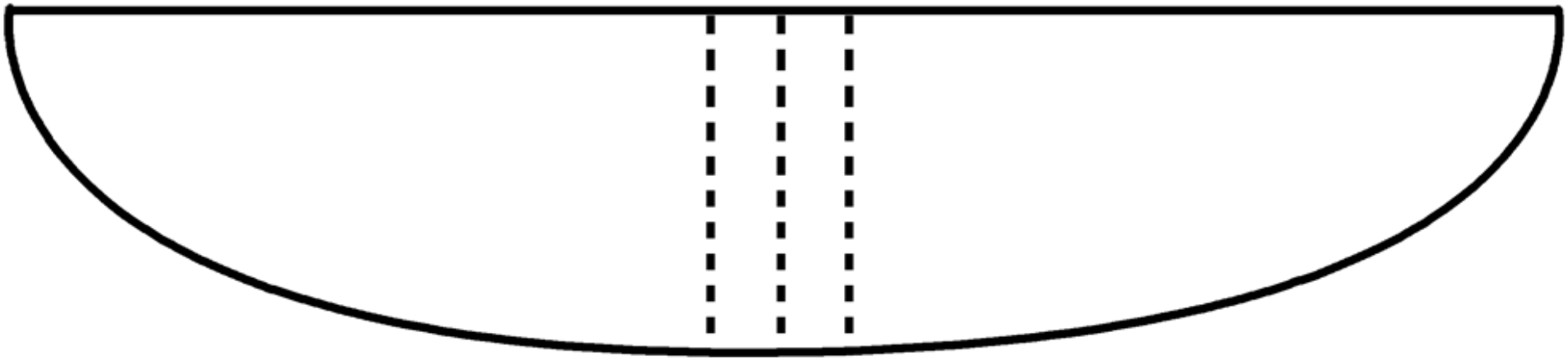
Procedure:

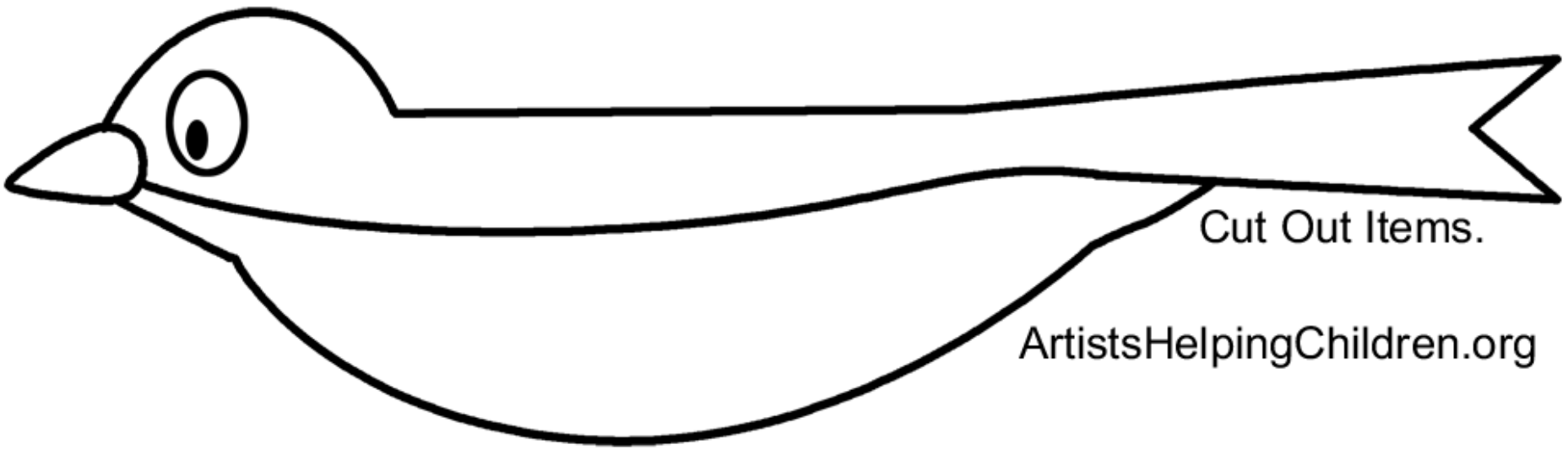
1. Color and decorate the bird and wings images however you like.
2. Cut out the bird and wings all along the outer edge.
3. Fold along the 3 small dotted lines located in the middle of the wings to create a kind of pyramid.
4. Glue the wings onto the top of the bird.
5. Now, glue or tape 2 ends of the strings to the top of the bird.
6. Raise string up and down and the bird will flap its wings!

craft from:
www.artistshelpingchildren.org/kidscraftsactivitiesblog/2012/03/how-to-make-a-flying-bird-decoration/



Fold on Dotted Lines.





Cut Out Items.

ArtistsHelpingChildren.org

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Speech 6: One Good Deed Equals Ten

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

مَن جَآءَ بِلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَآءَ بِلسّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

Whoever brings a good deed will have ten times its like, and whoever comes with an evil deed will not be recompensed except with its like, and they will not be wronged. (6:160)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

Allah (swt) says in Sūrah al-Anʿām,

"Whoever brings a good deed will have ten times its like, and whoever comes with an evil deed will not be recompensed except with its like, and they will not be wronged."

This beautiful verse has so many amazing lessons for us, and it shows how merciful Allah (swt) is. It says that when you do a good deed, Allah (swt) will give you at least ten times more reward—that means Allah (swt) counts it as ten good deeds! But if you do a bad deed, Allah (swt) will only count it as one bad deed. That is amazing!

When we learn about the signs of the muʾminīn, the believers, and the signs of the muttaqīn, the God-conscious people, we find they all have one thing in common: intelligence. Let me give you an example.

Sūrah Yūsuf, which tells the story of Prophet Yūsuf (ʿa), is one of the most amazing sūrahs in the Qurʾān. At the beginning of this sūrah, Allah (swt) basically says, This book is the book of ʿaql and intellect—the intellectual and intelligent people take advantage of these beautiful lessons, and try to learn and act upon them. So, the story of Prophet Yūsuf (ʿa) begins with intellect. At the end, in the last verse of Sūrah Yūsuf, it says,

"In all of the stories in the Qurʾān, you find one common thing: it is a lesson for the yaʿqilūn—those people who use their intellect."

Now, the intelligent people, the faithful people, and the God-conscious people all know that if they do a tiny good deed, Allah (swt) counts it as at least 10 good deeds, because in so many other verses, Allah (swt) says that if you do one good deed, He will count it as infinite—unlimited—good actions. For example, Allah (swt) says that those who have *ṣabr*, or patience will receive an unlimited reward which can't even be counted (39:10)!

We're all intelligent people here. So, let's try to benefit as much as we can from Allah's generosity. Let us all try our best to do good deeds, and there are so many we can do! For example, we can help our parents, read the Qurʾān, pray on time, give charity, read stories about the Ahlul Bayt (ʿa) and Karbalāʾ, and try to attend the programs. There are so many efforts being taken by different centers and

masājid—all we have to do is to make an effort and we can learn a lot from many different scholars!

So, we learned today that Allah (swt) will count every single good deed that we do at least 10 times more. Isn't that so amazing? And God forbid if we do something wrong, Allah (swt) waits to have the angels write it down and gives us the opportunity to make it up—to seek forgiveness from Him and to do better, inshāʾAllāh.

Muṣībah

Now, let us transport our hearts to Karbalāʾ and remember Imām Ḥusayn (ʿa), Lady Zaynab, and all of the shuhadāʾ of Karbalāʾ. Tonight, I want to talk about the children of Lady Zaynab. Their names were ʿAwn and Muḥammad. These young boys came to the tent of Imām Ḥusayn (ʿa) and told their uncle, "Our mother has sent us here to ask for permission to go to the battlefield. We can't wait more than this! You let your ʿAlī al-Akbar go to the battlefield, and he became shahīd. You let your companions do the same, and we want to go, too." Imām Ḥusayn (ʿa) looked at them and thanked them, but he did not let them go.

So, they started crying and went back to their mother. They told her that Imām Ḥusayn (ʿa) did not give them permission them go to the battlefield, to sacrifice their lives for the sake of Imām Ḥusayn (ʿa). Lady Zaynab then went to the tent of Imām Ḥusayn (ʿa) and told him, "O my brother, you did not let my children go to the battlefield to sacrifice their lives for you? You are the Imām of their time. I remember when I was coming from Medina to Karbalāʾ, my husband ʿAbdullāh ibn Jaʿfar told me that to send our children ʿAwn and Muḥammad to sacrifice their lives for Imām Ḥusayn and protect him from any enemies."

Finally, after she insisted, and after knowing that their father had given permission, Imām Ḥusayn (ʿa) gave the two boys permission to go to the battlefield. The lions of Lady Zaynab went to the battlefield and fought just like their grandfather Imām ʿAlī (ʿa). But the enemies started attacking these two young children. Imagine a whole group of people against two young children. Finally, Imām Ḥusayn (ʿa) heard ʿAwn and Muḥammad calling out to him—they were in pain and drowning in their blood. He quickly ran to their side!

When every single martyr called out to Imām Ḥusayn (ʿa), Lady Zaynab would be by her Imām's side and help him when he would bring back their bodies. But this time, she didn't do this. When she heard their call, she remained in her tent and kept saying, "O Allah, I will sacrifice myself for the Imām of my time as well." The other members of the family wondered why, until they reached Medina.

When they reached Medina, Lady Zaynab was in her tent. ʿAbdullāh ibn Jaʿfar, her husband, was looking for her. He entered the tent of Lady Zaynab. She looked so much older than her actual age because of all of the sorrows and hardships she had faced. Even her husband could not recognize her. He asked her if she knew where his wife Lady Zaynab was. Lady Zaynab replied, "I am Zaynab," and they both started crying.

ʿAbdullāh ibn Jaʿfar asked about his sons and said, "I just have a question, O Zaynab. I heard you ran to all of the shuhadāʾ of Karbalāʾ and helped bring back their bodies, except for our sons, ʿAwn and Muḥammad. What was the reason?"

Lady Zaynab said, "Because I did not want Imām Ḥusayn to see me and feel guilty. I did not want the Imām of my time to feel guilty for the sacrifice of my sons ʿAwn and Muḥammad. I will sacrifice myself and all that I have for the sake of the Imām of my time."

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 6: Multiply By Ten

Objective: Children will learn about the reward for good deeds.

Have you ever planted a seed for its fruit? When you plant one seed in the ground, after a couple of years, the seed grows into a tree. On that tree, many fruits grow! For example, from one seed of an apple, you can get many apples! Similarly, from one grain of wheat that is planted, 700 grains can grow out! These examples show that Allah (swt) can multiply a single thing into a large number if He wishes.

Just like Allah (swt) multiplies the number of fruits from one small seed, Allah (swt) promises in the Noble Qurʾān that, *"Whoever brings a good (deed), he shall have ten times its like..."* (6:160). This verse tells us that Allah (swt) will increase the reward of a good deed by ten times, if it is done purely for the sake of Allah (swt). In the same verse, He says, "... and whoever comes with an evil deed will not be recompensed except the like thereof, and they shall not be dealt with unjustly." Allah (swt) is the All-Generous, so for one good deed He will give ten times the reward, but for one bad deed we will only receive the punishment for that one deed, and not ten times the amount.

ʿAwn and Muḥammad were the sons of Lady Zaynab, the sister of Imām Ḥusayn (ʿa). On the day of ʿĀshūrāʾ, ʿAwn and Muḥammad were very young, around 11-13 years old. Despite their young age, the two brothers still fought bravely in the battle of Karbalāʾ and were martyred by the army of Yazīd. As they were martyred while defending their Imām (ʿa) and standing up for the truth even in hardship, all solely for the sake of Allah (swt), Allah (swt) continues to reward them with a great reward.

Anytime we do a good deed, we should be careful not to destroy it by showing off; instead, we should do it only for the sake of Allah (swt) so that He multiplies our reward by ten (and more if He wills)!

Multiplying Hearts

Suggested Ages: 5+

Time: 30 minutes

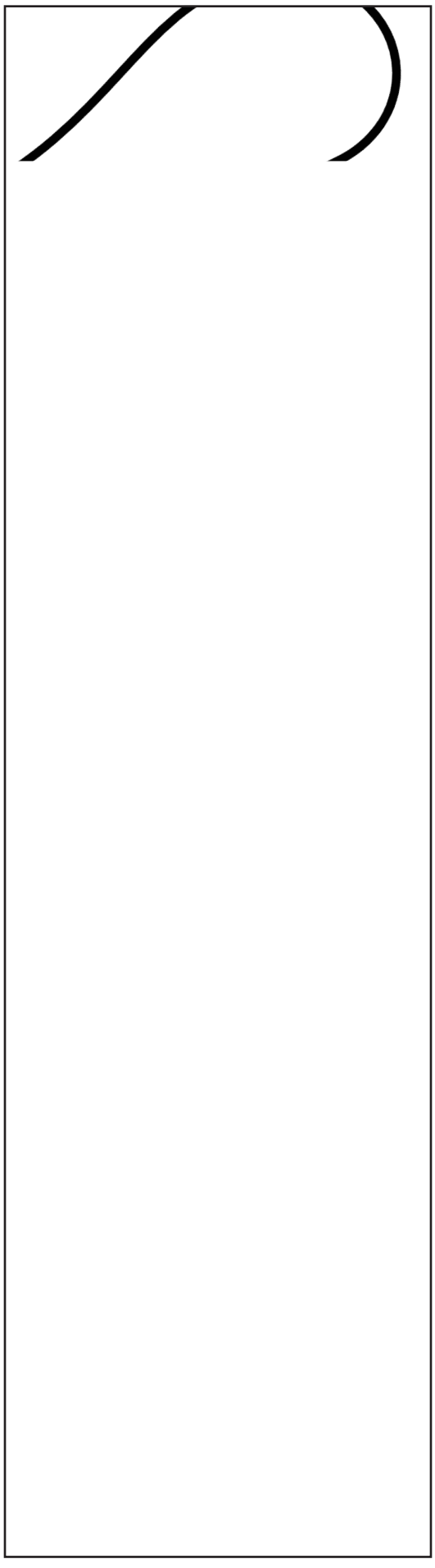
Materials:

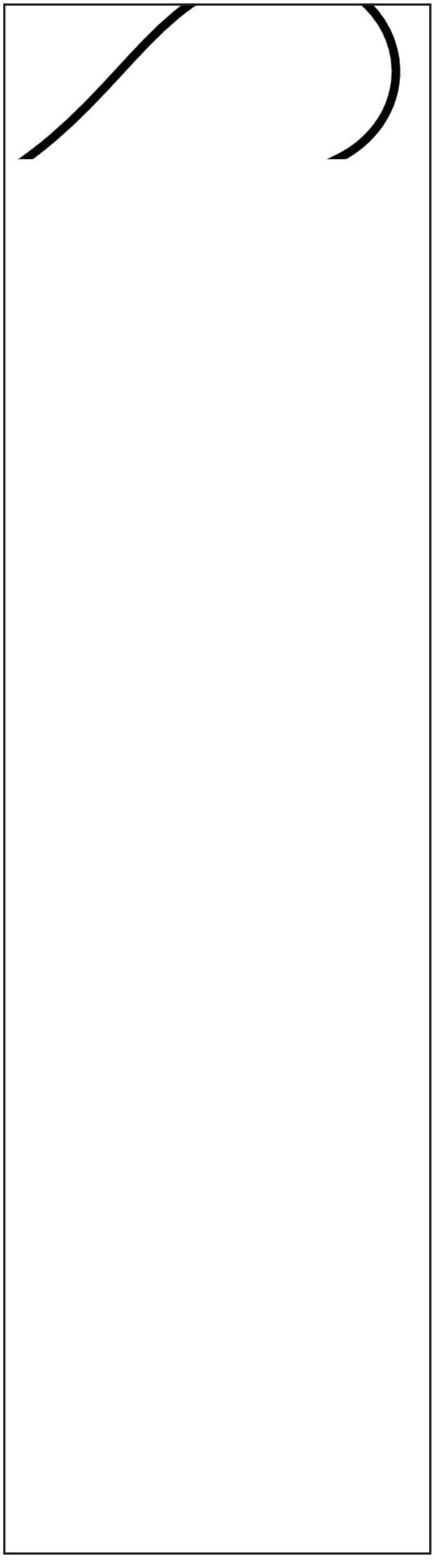
- Template
- Crayons/colored pencils/ markers
- Scissors
- Glue/Tape

Procedure:

1. Cut out the 2 long rectangles by cutting along the outer edges.
2. Fold each strip in accordion style. Make sure the image of the half heart is on top.
3. Cut along the half heart outline on each strip.
4. Unfold to reveal a series of hearts all connected.
5. Now, glue or tape both strips of hearts to each other to make 1 long chain.
6. Color and decorate the hearts however you like.
7. One each heart, write one good deed.
8. You can also try making it on your own:

www.firstpalette.com/craft/paper-heart-chain.html





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Speech 7: The Prophet's Character

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

وَإِنّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And surely, you are of great moral character. (68:4)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

Today's topic is how to be a source of blessings and mercy for people. And we also want to talk about ʿAlī al-Akbar, one of the sons of Imām Ḥusayn (ʿa). There is a very beautiful saying about him that he was the most similar person to the Noble Prophet (ṣ) in all aspects—in character, in beauty and physical appearance, and in intellect.

As we all know, the Noble Prophet (ṣ) was the greatest source of blessings and mercy for people. Allah (swt) has said, when addressing the Noble Prophet (ṣ), "I haven't sent you except to be a mercy to the people of the worlds." Now, in order to know more about the Noble Prophet (ṣ), I would like to refer you to the fourth verse of Sūrah al-Qalam, where Allah (swt) says,"And surely, you are of great moral character." This means that the Prophet (ṣ) behaved in the best way! To learn more about the Noble Prophet's lifestyle and excellent character, I'm going to share some of his actions and attributes.

1. The Noble Prophet (ṣ) used to sit and eat with the poor and downtrodden members of society whom others looked down upon, such as the slaves. Even though he was so well-known and powerful, and had so many followers, he would prefer to sit with the poor people and slaves and eat with them. In fact, he would prefer to sit on the ground most of the time.
2. Rasūlullāh (ṣ) was very modest and generous. He would spend most of his salary on giving charity to the poor, and trying to give them a better life.
3. He was always the first person to say salāmun ʿalaykum, whether to children or adults.
4. If anyone ever offered him anything, whether the best food or a very simple fruit, he would not say no to them. He would accept it.
5. He had a smile on his face all of the time, and he was very fun to talk to and spend time with.
6. He never wasted anything.
7. He was very kind.
8. He was never greedy.

9. He never oppressed anyone or attempted to take revenge against anyone.
10. If you had a request, he would never say no to you.
11. When he was leading prayer, the prayer would not be too long, and when he gave a speech, his speech would never be long because he did not want people to get tired of praying and listening to him.
12. He used to wear perfume all the time, and when people would hug, talk to him, shake hands with him, or even be in the same areas as him, they could always smell his perfume.
13. When he had guests at his home, he would never start eating before his guests.
14. His words were always clear and carefully chosen.

So this was the character of the great Noble Prophet (ṣ), whom we are blessed to call our Prophet and leader! Now, remember what I mentioned earlier, how Imām Ḥusayn (ʿa) said that his son ʿAlī al-Akbar was the most similar person to the Noble Prophet (ṣ) in character, beauty and physical appearance, and intellect? Well, we can then only imagine how great of a person ʿAlī al-Akbar must have been, just like his great grandfather, the Noble Prophet (ṣ). Let's learn more about ʿAlī al-Akbar and his great character.

Muṣībah

Let us take our hearts to Karbalāʾ as we talk about ʿAlī al-Akbar. Once all the companions had sacrificed their lives, ʿAlī al-Akbar came to his father and asked for permission to go to the battlefield and fight against the enemies of Imām Ḥusayn (ʿa). ʿAlī al-Akbar was a handsome and strong man, and whoever saw him would remember the Noble Prophet (ṣ), including his father Imām Ḥusayn (ʿa).

Imām Ḥusayn (ʿa) asked his son to walk around because he wanted to take a final good look at him. He knew that it would be the last time he would see his son.

Finally, ʿAlī al-Akbar went to the battlefield. He was strong and brave, and began fighting against the enemies of Imām Ḥusayn (ʿa). He took on so many enemies, one by one, and no one could defeat him. He was fighting just like his grandfather, Imām ʿAlī (ʿa). Finally, the commander of the enemy army said, "Don't you see that he is the son of Ḥusayn? Don't you see that he is the grandson of Amīrul Muʾminīn, ʿAlī? If you fight with him one by one, he will kill all of you! Go attack him altogether!"

The enemies surrounded ʿAlī al-Akbar with different weapons: swords, spears, and even arrows. If they didn't have anything, they would throw stones at him. ʿAlī al-Akbar's body was full of injuries, and he was wounded very badly. As he took his last breaths, his father Imām Ḥusayn (ʿa) came to him. Imām Ḥusayn (ʿa) sat on the ground and started crying out loud. He put ʿAlī al-Akbar's head on his chest and he began kissing it, crying.

Imām Ḥusayn (ʿa) tried to take his body back to the tents, but he couldn't carry ʿAlī al-Akbar by himself.Finally, he felt a gentle hand on his shoulder. He turned and saw Lady Zaynab and felt comforted. But O Ḥusayn (ʿa), Lady Zaynab needed your soft and gentle hand on her shoulder when she was worried about the children of the caravan, when she was chasing the children to save them and calm them down, to protect them from the enemies on the night of ʿĀshūrāʾ!

Lesson 7: Reaching the Mountain Peak

Objective: Children will learn the meaning of and the route to perfection in Islam.

Imagine that you are going hiking on the tallest mountain in the world. Do you think you will be able to reach the top of the mountain? It may seem impossible, but it is not! With the right tools and experts to follow, anyone can reach the top!

Now let's think of the mountain peak as "perfection." You are walking on a path to become perfect. Conveniently, you have all the tools that you need, as well as perfect role models who are at the top of the mountain of perfection! Allah (swt) has given us the ability to think, feel, and act. We can use our brains to think about what is right and wrong, and what Allah (swt) wants from us. We can use our hands, feet, and most importantly, our words to do the right thing. But how do we know what is the right thing to do? Well, Allah (swt) has made the Noble Prophet (ṣ) a perfect example for us to follow. He says in the Qurʾān, *"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often"* (33:21). This means that Allah (swt) has given the Prophet (ṣ) the absolute best of akhlāq, meaning good character, values, and manners, and no one can be more perfect in character than the Prophet (ṣ).

The Prophet (ṣ) was always kind to everyone, even when they were rude to him. He would never get angry with anyone and was soft-spoken. He was extremely generous and helpful to others and acted fairly in all situations. Along with following the Prophet's sunnah (his way of living), the verse also tells us to remember Allah (swt) and the hereafter. Always keeping in mind that Allah (swt) is watching us will make us be careful of not to others and always have the best of manners. This is called taqwā, which means God-consciousness, and it is a very important part of the journey to becoming perfect. We should use all these tools to reach perfection. The term used in the verse above is "*ḥasanah*," which means goodness. Having good qualities like kindness, gentleness, generosity, and patience is what makes someone a perfect human.

ʿAlī al-Akbar was Imām Ḥusayn's son, who he described as being the one who most resembled the Noble Prophet (ṣ) in his looks, character, and speech.[1]He is a great example of someone with the highest level of taqwā, meaning that he was always aware of Allah's presence. In Karbalāʾ, his most prominent qualities were his bravery and patience. He fought a great battle against the enemy and quietly suffered the pain of a spearhead in his chest so that Imām Ḥusayn (ʿa) would not worry. We have examples like the Prophet (ṣ), the Ahlul Bayt (ʿa), and ʿAlī al-Akbar who we can follow to reach the mountain peak of perfection!

1 Nafasul Maḥmūm

Points on a Mountain

Suggested Ages: 5+

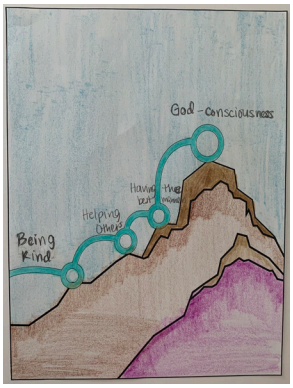
Time: 30 minutes

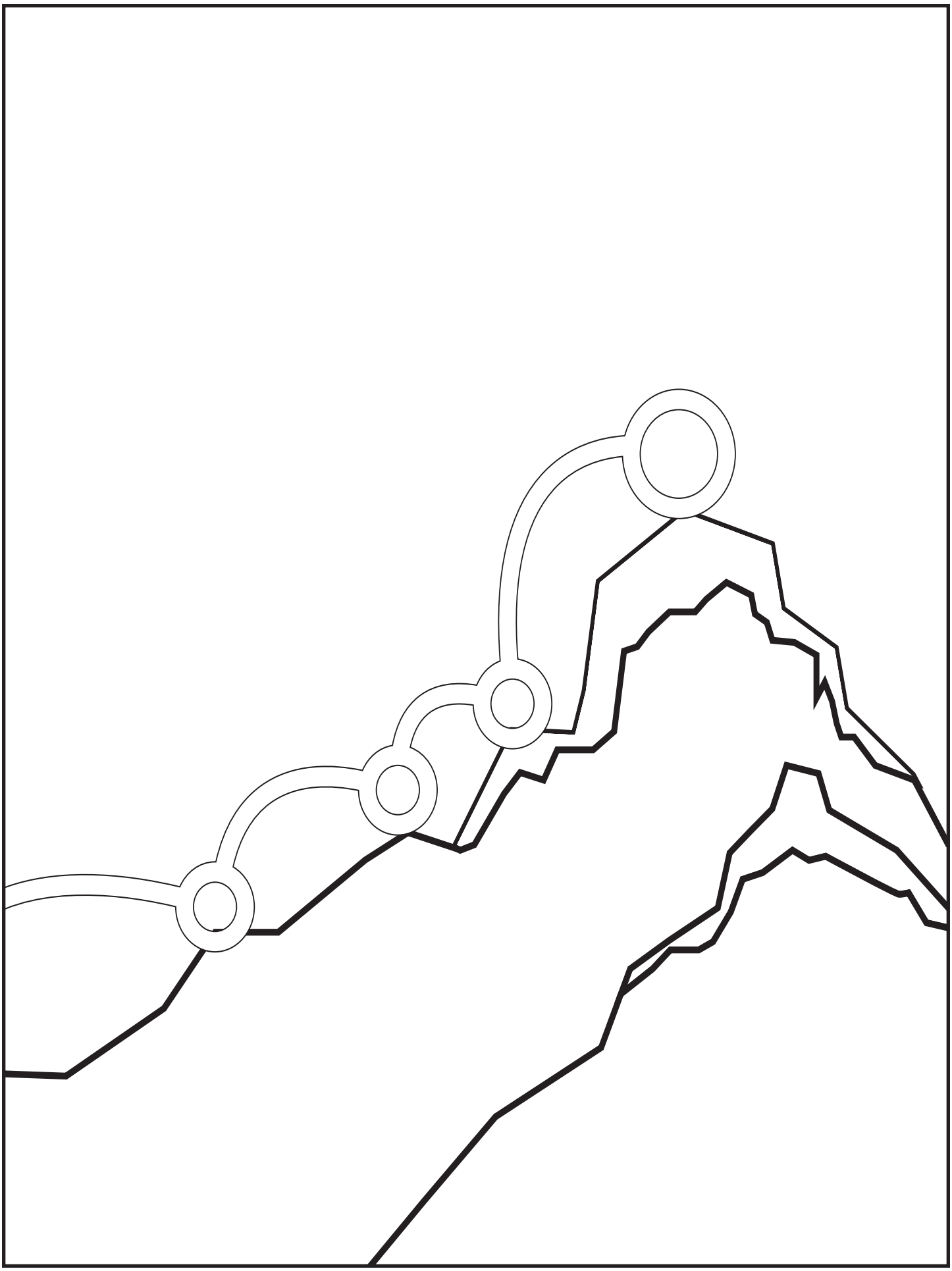
Materials:

- Mountain
- Crayons/colored pencils/ markers

Procedure:

1. Look at the picture of the mountain, and at each of the points, write one way you can climb higher and reach "perfection" at the top.
2. Color and decorate the picture however you like.





Speech 8: The Awliyāʾ of Allah

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

أَلَآ إِنّ أَوْلِيَآءَ للّـهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ لّذِينَ ءَامَنُوا وَكَانُوا يَتّقُونَ ﴿٦٣﴾ لَهُمُ لْبُشْرَىٰ فِى لْحَيَوٰةِ لدُّنْيَا وَفِى لْـَٔاخِرَةِ لَا تَبْدِيلَ لِكَلِمَـٰتِ للّـهِ ذَٰلِكَ هُوَ لْفَوْزُ لْعَظِيمُ

Know that without a doubt, there will be no fear for the friends of Allah, nor will they grieve—those who believed and were God-conscious of Allah. For them are good tidings in the worldly life and in the Hereafter. There is no change in the words of Allah. And that is true success. (10:62-64)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

As human beings, we are always seeking joy, happiness, and satisfaction in this world in order to build a beautiful bridge that will lead us to Heaven in the next world, inshāʾAllāh. Sometimes, when we do something we really enjoy, it feels like the best thing ever, like it's even sweeter than honey! Sometimes, we have hardships and difficult things happen in our lives, but we know that if we have trust in Allah (swt) and work hard to be strong, the result will be sweet and joyful.

In the Qurʾān, when we read stories about the prophets of Allah (swt), we see the same thing. For example, Prophet Mūsā (ʿa) went through so many struggles and hardships, but at the end of the day, he was able to defeat the Pharaoh and the enemies of Allah (swt). The same thing happened to Prophet Ibrāhīm (ʿa) as well. The people threw him into a huge fire, but Allah (swt) made the fire a cool and comfortable garden for him. He tolerated hardships, so in return, Allah (swt) gave him that beautiful gift. With Prophet Nūḥ (ʿa), we know what happened after the flood. We also know the story of Prophet Yūsuf (ʿa), which is one of the most amazing stories in the Qurʾān.

Allah (swt) calls some people his awliyāʾ. Who are the awliyāʾ of Allah (swt)? The awliyāʾ of Allah (swt) are those who are His friends and are close to Him. Behind every action of theirs, they have the intention to become closer to Allah (swt). They do it all for the sake of Allah (swt), not only because they want to go to Jannah or because they are afraid of going to Hell. No, they do it first and foremost for the love of Allah (swt).

So, Allah (swt) says in Sūrah Yūnus,

"Know that without a doubt, there will be no fear for the friends of Allah, nor will they grieve—those who believed and were God-conscious of Allah. For them are good tidings in the worldly life and in the hereafter. There is no change in the words of Allah. And that is true success."

So, these are the friends of Allah (swt). How do you know if someone is an awliyāʾ, or friend, of Allah (swt)? Well, let's learn about some of their characteristics!

1. Remembering Allah (swt): True friends of Allah (swt) always remember Him. Allah (swt) says in Sūrah ar-Raʿd, verse 28, *"...surely, in the remembrance of Allah, the hearts find comfort."* Are you looking for comfort and tranquility? Do you know where you can find it? You can find it by remembering Allah (swt) in your heart and with your tongue!
2. Trusting Allah (swt): Secondly, in Sūrah Āl-ʿImrān, verse 122, Allah (swt) says, *"...so in Allah let the believers put their trust."* The friends of Allah (swt) have trust in Allah (swt).
3. Third, Allah (swt) helps them in a way that they do not even see or realize.
4. Fourth, the awliyāʾ of Allah (swt) are always the real winners. How? Allah (swt) says that they have furqān, the criterion, which is like a guide within themselves that helps them choose between right and wrong. They have been given this furqān because they trust Allah (swt) so much and always try to do the best thing. Since they have the ability to distinguish between right and wrong, they always make the right choice.
5. They never do anything without reason, and they never do anything useless.
6. When they make the right choice, they are not afraid of people who discourage them. They are not afraid because they always make the right choice and Allah (swt) is their support and gives them the strength to do it.
7. They are not afraid of the enemies of Allah (swt) and the oppressors because they have Allah's power on their side.
8. The friends of Allah (swt) are loving people! There is a very beautiful point about Imām ʿAlī (ʿa), even his enemies loved him but they could not stand his justice. This was the same with Imām Ḥusayn (ʿa) and the rest of the Ahlul Bayt (ʿa).
9. The last sign of the *awliyāʾ* of Allah (swt), the friends of Allah (swt), that I am going to share is that they have ṣibghatullāh, the color of Allah (swt). This basically means that whatever they do or say is all about Allah (swt). When you meet them in person or remember them, they cause you to remember Allah (swt), the Qurʾān, and the Ahlul Bayt (ʿa).

Muṣībah

One of the awliyāʾ of Allah (swt) that we see on the day of ʿĀshūrāʾ among the companions of Imām Ḥusayn (ʿa) is Qāsim ibn Ḥasan. Qāsim was one of the sons of Imām Ḥasan (ʿa). On the night of ʿĀshūrāʾ, Abā ʿAbdillāh (ʿa) gathered his companions and told them that they could leave if they wanted. His most loyal companions felt very sad. They started pledging their allegiance to the Imām of their time. One of them was Qāsim ibn Ḥasan, who was only a young boy. He raised his hand and told Imām Ḥusayn (ʿa), who was his uncle and his Imām, "I pledge my allegiance to you, O Imām of my time!"

Imām Ḥusayn (ʿa) looked at him and asked, "O Qāsim, what do you think about death?"

Can you imagine? Qāsim, who was only a young boy, looked at Imām Ḥusayn (ʿa) and made a beautiful statement about which even now, scholars write articles and have lengthy discussions. He said, "O my dear uncle, martyrdom to me is sweeter than honey."

On the day of ʿĀshūrāʾ, Qāsim came to the tent of Imām Ḥusayn (ʿa) to get permission to go to the battlefield and sacrifice his life for the Imām (ʿa). However, Imām Ḥusayn (ʿa) did not give him permission to go to the battlefield, so he went back to his tent to tell his mother that his uncle was not letting him go to fight against the enemies of the Qurʾān and the Ahlul Bayt (ʿa). His mother, Umm Farwah, told him, "I am going to give you something that if you take to your Uncle Ḥusayn and ask permission to go to battlefield, he will not say no."

His mother gave him a letter from his father, Imām Ḥasan (ʿa). He took the letter to Imām Ḥusayn (ʿa). As soon as Imām Ḥusayn (ʿa) opened the letter and saw the handwriting of his brother Ḥasan (ʿa), he started crying out loud. Maybe Imām Ḥusayn (ʿa) remembered the time when Imām Ḥasan (ʿa) was taking his last breaths, when he looked at Ḥusayn (ʿa) and said, "You see how much pain I am in now and the hardship I am going through, but there is no day like your day, O Abā ʿAbdillāh. Your day of ʿĀshūrāʾ, in the land of Karbalāʾ, will be the hardest!"

It was as if Imām Ḥasan (ʿa) was witnessing the day of ʿĀshūrāʾ before it even happened. It was almost as if he could see his younger brother's body full of wounds and injuries, covered by blood, and the enemies attacking him from all directions.

Imām Ḥusayn (ʿa) gave Qāsim permission to go to the battlefield. Qāsim went to the battlefield and fought just like his grandfather Imām ʿAlī (ʿa). No one could defeat him, even though he was just a young boy.

The enemies of the Ahlul Bayt (ʿa) said, "We cannot fight with him one on one! He is too strong!" So, they surrounded him and started throwing stones at him, attacking him from all directions. Qāsim had no shield, and his body was full of injuries and covered by blood.

He called out to his uncle Imām Ḥusayn (ʿa), "O Uncle Ḥusayn! Come and help me." As soon as Imām Ḥusayn (ʿa) heard Qāsim, he ran to the battlefield and went to him. He put his head on Qāsim's chest and started crying. Parts of Qāsim's body were cut up in pieces. Imām Ḥusayn (ʿa) brought his body back to the tent and put him next to the body of ʿAlī al-Akbar. Imām Ḥusayn (ʿa) sat between the bodies of Qāsim and ʿAlī al-Akbar. He looked at the two of them and said, "O my son ʿAlī al-Akbar! O my nephew Qāsim! Ask Allah (swt) to make me a martyr and take me so that I can be with you."

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 8: Lessons From a Honey Bee

Objective: Children will learn about one of Allah's creations, the honey bee.

Today, let us start by learning about Qāsim, the son of Imām Ḥasan (ʿa). It is narrated that he was a young teenager in Karbalāʾ. On the night before ʿĀshūrāʾ, Qāsim asked his uncle Imām Ḥusayn (ʿa) if he was also going to be martyred the next day. Hearing this, the Imām (ʿa) asked him, "O my dear son! What do you think about death (in the way of Allah)?" Qāsim replied, "It is sweeter than honey."1 Qāsim was not afraid to die in the path of Allah (swt). He fought bravely in the battle, defending his Imām (ʿa), until the army of Yazīd brutally killed him.

Qāsim said that death to him was sweeter than honey. Honey is a delicious syrup that can cure many diseases. Do you know where it comes from? Honey is produced by honey bees! Honey bees play a huge role in maintaining our planet. They are so important that the Noble Qurʾān even has a whole sūrah (chapter) named "an-Naḥl" after the bee! In this chapter, Allah (swt) says, *"...There comes forth out of their (bees') bellies a drink of varying colours, wherein is healing for men.Verily in that is a sign for a people who reflect"* (16:69). In this verse, Allah (swt) is telling us to think deeply about His creation. When we reflect on the world around us, we get to learn more about our wonderful Creator and our purpose in this life! So, let us reflect upon honey bees.

In addition to being producers of honey, honey bees are also the most important pollinators, which means that because of them, plants are able to grow and multiply. In order to do their work so perfectly, bees have to follow a process that Allah (swt) has taught them. Honey bees are incredibly hard working and very disciplined. Every bee colony has a queen bee that lays eggs and is the mother of most of the bees in that hive. Most bees in a colony are worker bees that work together as a strong team to take care of the queen bee, collect pollen from flowers, and make hives out of wax, which makes honey. Many creatures, including human beings, use this honey as food.

We learned so much about bees! What creation of Allah (swt) will we reflect on next?

1 Nafasul Maḥmūm, Sec. 17, P. 212

Honey Bee Craft

Suggested Ages: 5+

Time: 30 minutes

Materials:

- Honey Bee template
- Piece of paper (white or colored)
- Crayons/colored pencils/markers
- Scissors
- Glue

Procedure:

1. Color and decorate the shapes, honey bee head, and wings however you like.
2. Cut out all of the pieces.
3. Glue the shapes on the piece of paper, in a line, one on top of the other. Use the line above the text as a guide for where to glue each piece. Glue the head at the top.
4. Then glue the wings on either side of the bee.
5. In each hexagon shape, write how you can be like the honey bee.

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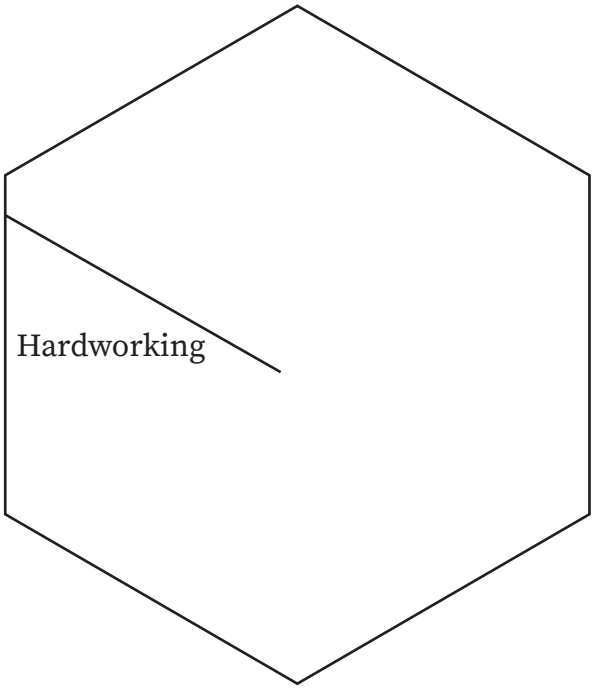
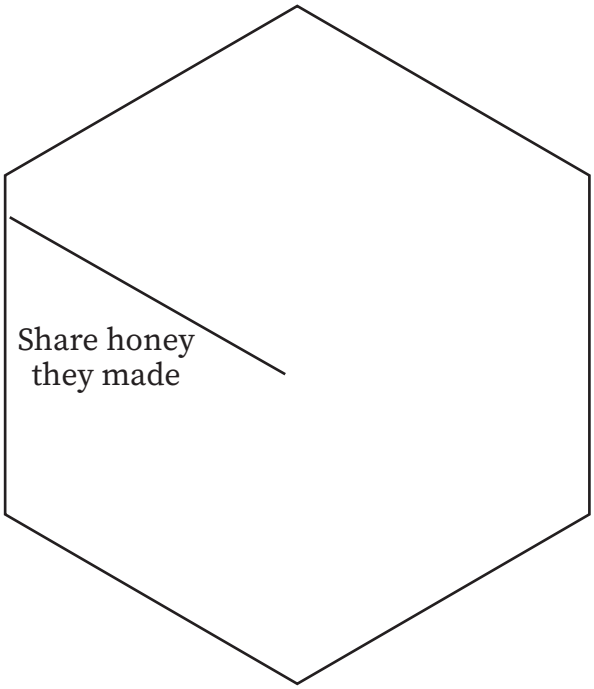
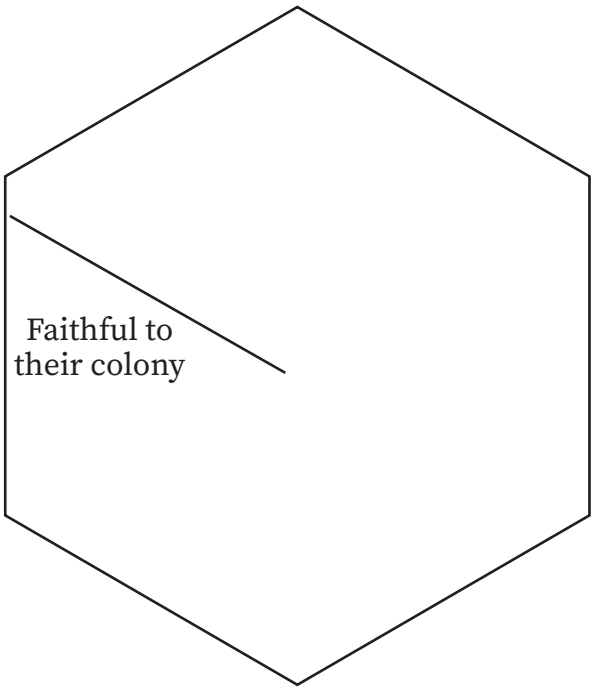
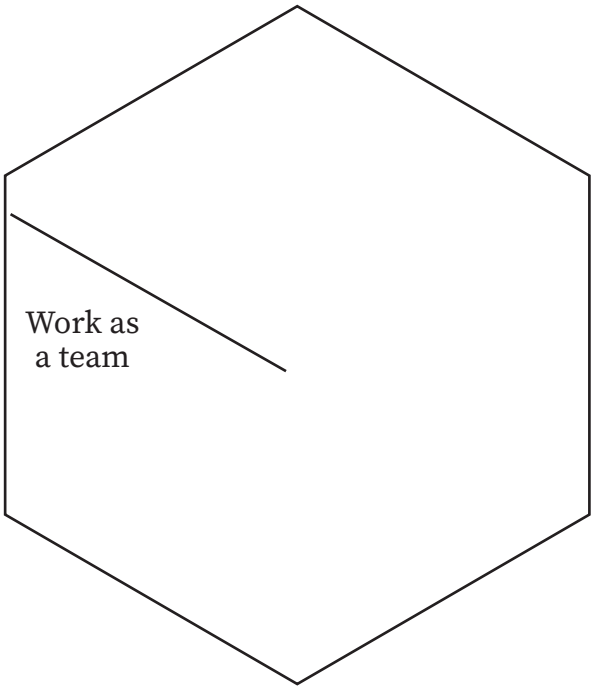

Hardworking


Share honey
they made


Faithful to
their colony


Work as
a team

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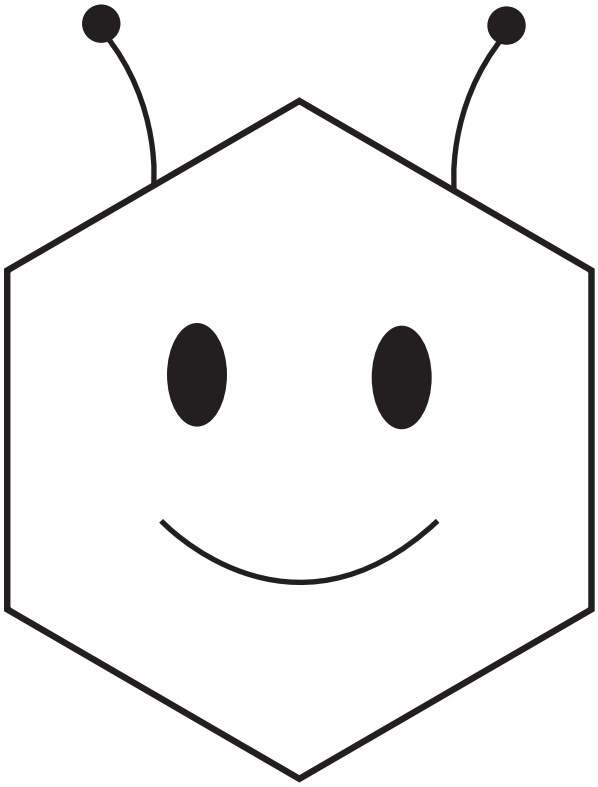

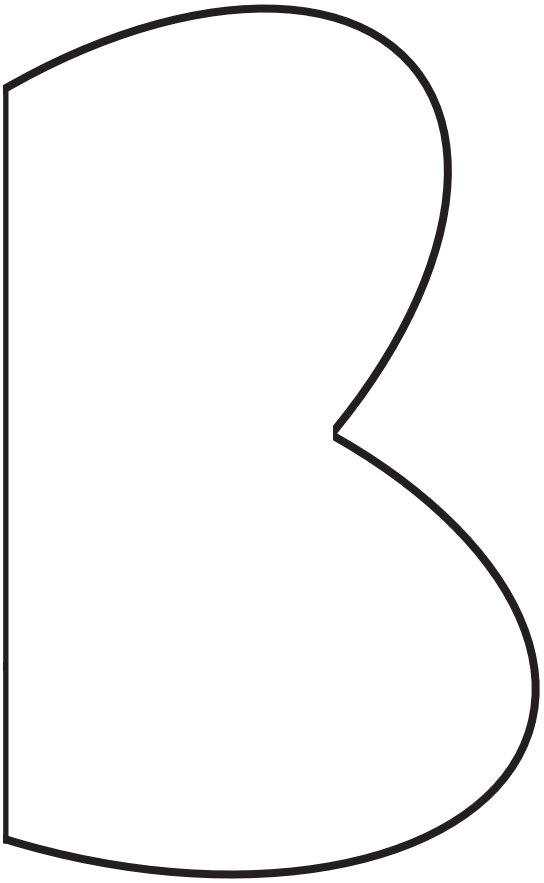

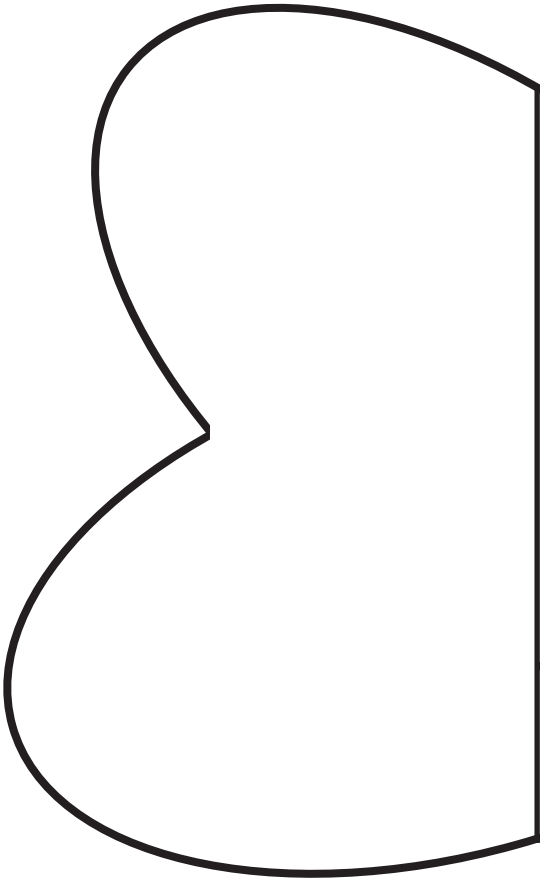

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Speech 9: Wilāyah of Allah

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

للّـهُ وَلِيُّ لّذِينَ ءَامَنُوا يُخْرِجُهُم مّنَ لظُّلُمَـٰتِ إِلَى لنُّورِ وَلّذِينَ كَفَرُوٓا أَوْلِيَآؤُهُمُ لطّـٰغُوتُ يُخْرِجُونَهُم مّنَ لنُّورِ إِلَى لظُّلُمَـٰتِ أُولَـٰٓئِكَ أَصْحَـٰبُ لنّارِ هُمْ فِيهَا خَـٰلِدُونَ

Allah is the guardian of those who believe. He brings them out from darkness into the light. And those who disbelieve, their guardians are the ṭāghūt (rebels, false gods). They take them out of the light into darkness. Those are the companions of the Fire; they will live in it forever. (2:257)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

Today, inshāʾAllāh, I would like to talk about a very important lesson, which is about the wilāyah of Allah (swt) versus the wilāyah of the ṭāghūt. I know you will have some questions about this. First of all, what is wilāyah? Second of all, who are the awliyāʾ of Allah (swt), and who are the awliyāʾ of the ṭāghūt? Allah (swt) says in Sūrah al-Baqarah,

"Allah is the guardian of those who believe. He brings them out from darkness into the light. And those who disbelieve, their guardians are the ṭāghūt (rebels, false gods). They take them out of the light into darkness. Those are the companions of the Fire; they will live in it forever."

So, let's answer the first question: what is wilāyah? Wilāyah, which is also called guardianship in English, is when you take instructions and vision from another person. For example, your parents are your guardians, right? So, you listen to them and follow their rules, and in return, they guide you and teach you how to live your lives in the best of ways. Well, Allah (swt) is our ultimate Walī, or Guardian, and we are under His wilāyah. Now, in order to have wilāyah of Allah (swt), the guardianship of Allah (swt), we have to obey His order and be good servants. Obviously, only saying that we are good servants of Allah (swt) is not enough—we need to act upon that claim as well.

Now, as we obey Allah (swt), learn more about Him, and study the Qurʾān, we learn more about the ṭāghūt, as well—they are those who obey Shayṭān instead of Allah (swt). Allah (swt) says in the Qurʾān,

"Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the ṭāghūt (and Shayṭān)" (4:76).

In the same verse, Allah (swt) says,

"Fight, therefore, against the friends of Shayṭān. Shayṭān's plot is certainly weak."

We have to fight against the awliyāʾ (friends) of Shayṭān with our good actions first and with strong faith as well, just like Amīrul Muʾminīn, Imām ʿAlī (ʿa). Amīrul Muʾminīn is the commander of believers. He was the bravest not only on the battlefield, but in every single area of life.

Once, while Imām ʿAlī (ʿa) was praying at the masjid, a poor person came in asking for some money and help from the other believers at the masjid. Imām ʿAlī (ʿa), who was in rukūʿ, held out his hand with his aqīq ring, so that the poor man could take it out from his finger. The man could sell the ring and use that money to buy something for himself and his family. The Noble Prophet (ṣ) came to the masjid and he announced that Allah (swt) had revealed a beautiful verse about Imām ʿAlī (ʿa). Let's look at this beautiful verse that is in Sūrah Mā'idah, verse 55:

"Indeed your guardian (walī) is only Allah, His Messenger, and those who have believed—those who establish prayer and pay the poor rate while bowing down [in rukūʿ]."

The person described in this āyah is Imām ʿAlī (ʿa). So, we learn that our walī, our guardian, is Allah (swt), His Messenger, Imām ʿAlī (ʿa), and the rest of the Ahlul Bayt (ʿa). Therefore, it is important for us to follow them and live our lives the way they did.

Muṣībah

It is time once more for us to take our hearts to Karbalā'. ʿAbbās is one the best examples of someone who was loyal and faithful toward Allah (swt), His Messenger (ṣ), and the Ahlul Bayt (ʿa). He was the son of Imām ʿAlī (ʿa) and brother of Imām Ḥusayn (ʿa). The Imām of his time was Imām Ḥusayn (ʿa). ʿAbbās came to the Imām's tent and said, "I can't take it anymore. I see that Ruqayyah (Sakīnah), ʿAlī al-Asghar, and all the little kids and women of the house of Ahlul Bayt are thirsty. I am ʿAbbās, and I feel responsible. O my master, my walī! O my Imām! Please let me go to the battlefield, to sacrifice my life for you."

Imām Ḥusayn (ʿa) asked him to bring some water for the children. ʿAbbās said, "O my master! Sure, I will go and get some water for the children of the Ahlul Bayt."

ʿAbbās left to get the water, but the enemies of Imām Ḥusayn (ʿa) were not going to let him get any water, even for the thirsty children. Even though ʿAbbās was extremely thirsty himself, when he reached the river, he remembered the thirst of his Imām (ʿa) and the children, and he did not drink any water. He did not want to quench his thirst before the Imām (ʿa) and the children. ʿAbbās filled up the waterskin and was on his way to the tents of the Imām (ʿa), but the enemies said, "We cannot let ʿAbbās go back with water!"

So, they surrounded him and attacked him however they could. Some people used their swords; some threw rocks and stones at him; some used spears and attacked him from the front, the back, the right, and the left. They cut both of ʿAbbās' hands, so he had to hold the waterskin with his teeth. Someone shot at the waterskin with an arrow and the water started spilling out of the skin.

Remember, ʿAbbās' goal was to take some water back to his Imām (ʿa), for his walī, and for the children of the household, but the friends of the ṭāghūt were attacking him from all directions and hurting him.

ʿAbbās fell on the ground and called out to his brother Imām Ḥusayn (ʿa). This was the first time he called his Imām his brother. He called out, "O my brother Ḥusayn! Please come to me!"

As soon as Imām Ḥusayn (ʿa) heard his ʿAbbās' voice, he ran to the battlefield and came to his brother's side. He put ʿAbbās' head on his chest and started crying. ʿAbbās was also crying. Imām Ḥusayn (ʿa) asked ʿAbbās, "O my dear brother, why are you crying?"

ʿAbbās replied, "Firstly, I am crying because I am laying on the ground and I have no hands to hug you my brother! And secondly, I am crying because I am laying on the ground and my head is on your chest, but after a short time, you are going to be laying on the ground, and you will not have anyone to put your head on their chest!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 9: A Spider's Web

Objective: Children will learn about the dangers of following the enemies of Allah.

Have you ever seen a spider's web? What do you think it is made of? Is it wood and concrete like the houses humans build? No, of course not! Spiders build their homes using threads of silk that come out of their bodies! These webs are perfect for spiders to live on, however, they are very weak and can be broken very easily. You can even break a web by blowing on it!

In the Noble Qurʾān, Allah (swt) says, *"The example of those who take guardians other than Allah (swt)is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew"* (29:41). We can learn from this verse that when people have faith in others instead of Allah, their faith does not help them at all. Only calling people for help, and not Allah (swt), is of no use. Allah (swt) is the only one who can help us in all our affairs because He has control over everything. People can help us when Allah (swt) gives them the ability to do so. We should only have the guidance and wilāyah of Allah (swt) and the Ahlul Bayt (ʿa), which means that they should be the only ones we love and follow.

ʿAbbās was the son of Imām ʿAlī (ʿa) and the brother of Imām Ḥusayn (ʿa). He was a great warrior from a young age and wanted to fight in the battle of Karbalāʾ, but he gave up this desire when Imām Ḥusayn (ʿa) told him not to fight. As he relied on Allah (swt) and had the wilāyah of the Imām (ʿa), he did not question the Imām's order. ʿAbbās knew that following Imām Ḥusayn (ʿa) meant following Allah swt). When he went out on the battlefield to get water for the children, he asked Allah (swt) for help.

We can learn from ʿAbbās that when we have a strong desire for something, but Allah (swt) does not like that thing or act, we should obey Allah (swt) and not our hearts.

Spider Web Craft

Suggested Ages: 5+

Time: 30 minutes

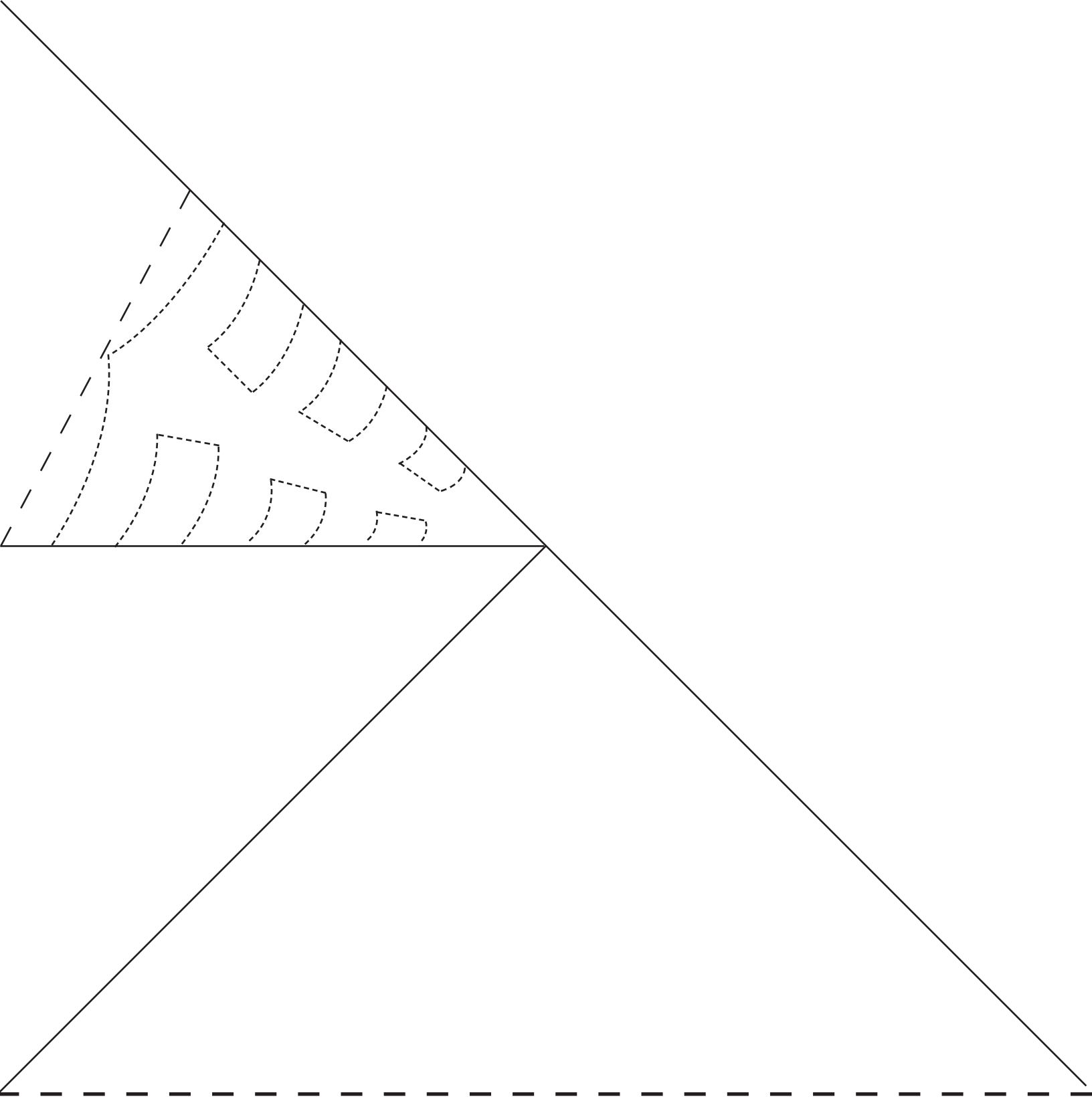
Materials:

- Template
- Piece of paper (white or colored)
- Crayons/colored pencils/markers
- Scissors
- Glue

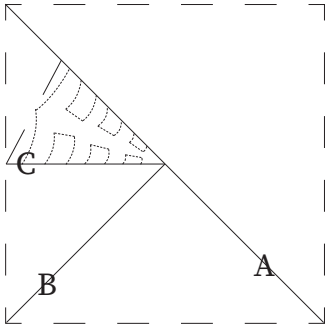
Procedure:

1. Cut out a square from the template by cutting along the long dotted line.
2. Fold the square in half diagonally along line A to make a triangle. Make sure the dotted design is on top.
3. Now fold that triangle in half along line B to make a smaller triangle. Again, make sure the dotted design is on top.
4. Fold in half again along line C to make an even smaller triangle. The dotted design should be on top.
5. While folded, cut along the straight dotted line.
6. Now carefully cut out along the other dotted lines.
7. Unfold it to reveal a spider web.
8. Glue the spider web to the piece of paper.
9. Color and decorate the spider web however you like.
10. You can also try making it on your own:

www.youtube.com/watch?v=qYwS3Fa0Tgg



see this diagram



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Speech 10: The Lanterns of Guidance

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

ذٰلِكَ لْكِتَـبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those who have taqwā (God-consciousness). (2:2)

Salāmun ʿalaykum dear brothers and sisters. First, I would like to give my condolences for the days of the martyrdom of Imām Ḥusayn (ʿa) to the Imām of our time, Imām al-Mahdī (ʿaj), and to all of you. May Allah (swt) grant us the tawfīq and success to be the best followers of the Ahlul Bayt (ʿa), especially Imām Ḥusayn (ʿa).

We are in the month of Muḥarram, and we are commemorating the shahādah of Imām Ḥusayn (ʿa). When we open the Qurʾān, on the second page, we find a very beautiful verse:

"This is the book about which there is no doubt, a guidance for those who have taqwā (God-consciousness)" (2:2).

Imām Ḥusayn (ʿa) is the best example of the people of hidāyah (guidance) and taqwā. We believe that the Imāms (ʿa) are the "talking Qurʾān." Obviously, by simply opening the Qurʾān and reading the verses, we will not be able to understand the words of Allah (swt) deeply. The best way that we can reach that beautiful level is by having good teachers of the Qurʾān, and these are the Imāms (ʿa).

The Noble Prophet (ṣ) has said, "Indeed, Ḥusayn (ʿa) is a lantern of guidance..." Just imagine that there is a room that is very dark, and there are a few people in it. Among those people, only one person has a flashlight. Even if the battery of the flashlight is almost dead, when the person turns on the flashlight and starts to find the path to the exit out of the darkness, everyone will automatically follow that person toward the exit. Allah (swt) appointed the Noble Prophet (ṣ) and the Imāms (ʿa) to be the lanterns of guidance.

So, what does it mean when we say Ḥusayn (ʿa) is the lantern of guidance?

Remember that at the time of Imām Ḥusayn (ʿa), the khalīfah was Yazīd. Yazīd was a very corrupt person. He was very close to Shayṭān and the awliyāʾ (friends) of Shayṭān, and he was one of the enemies of the awliyāʾ (friends) of Allah (swt). Therefore, the entire society that he was ruling over was full of darkness. Now, this darkness needed a light and a lantern of guidance, which was Imām Ḥusayn (ʿa). We are very blessed to have Imām Ḥusayn (ʿa) as our Imām. If we stay with our Imām all the time, in every aspect and moment of our life, we will never get stuck in any darkness, because we will have the lantern of guidance with us.

The Noble Prophet (ṣ) adds to that quote by saying Imām Ḥusayn (ʿa) is also "...the ark of salvation." Now, imagine that there is a huge flood, and the oceans and seas are going crazy, so it is impossible to swim! The flood is destroying everything. Now, imagine that there is a huge ark that even this

massive flood cannot destroy. Do you know what would happen in this situation? Everyone would go and board that ark. That ark is Imām Ḥusayn (ʿa). In the time of corruption, when Shayṭān, the ṭāghūt, and their friends try to drown the believers—the pious people, the Qurʾān, and the Ahlul Bayt (ʿa)—the only way to survive this situation is to board the ark of Imām Ḥusayn (ʿa), as said in the ḥadīth from the Noble Prophet (ṣ). He says that if you do not want to get stuck in darkness, go to Ḥusayn (ʿa), and if you do not want to drown or get destroyed in floods, go to Ḥusayn (ʿa).

You might be wondering, if Imām Ḥusayn (ʿa) is no longer alive, how can you go to him? Well, it's simple. The Imāms (ʿa) are with Allah (swt) and can hear us at all times. We should do tawassul, which means to pray to Allah (swt) through them. Even if they are not with us physically, they can still guide us in our hearts, but we have to build a connection to them. And one of the best ways to do this is by attending the majālis of Imām Ḥusayn (ʿa)!

Muṣībah

The enemies of Imām Ḥusayn (ʿa), however, did not understand this, and they stood up against Imām Ḥusayn (ʿa) and fought him with so much cruelty. They were even cruel to his six-month-old baby, ʿAlī al-Aṣghar. ʿAlī al-Aṣghar was very thirsty, so Imām Ḥusayn (ʿa) took him to the battlefield and told the enemies, "This is ʿAlī al-Aṣghar! You want to fight me and have hatred toward me, but this baby is harmless to you. I am not asking for any water for myself—I am asking for water for this baby." When the enemies saw this, their hearts began to slightly soften. Some of them felt very sad, and wanted to give water to this young baby.

When ʿUmar ibn Saʿd, the commander of Yazīd's army, saw this happening, he looked at his archer Ḥarmala and told him, "What are you waiting for?"

Ḥarmala immediately shot an arrow toward the neck of ʿAlī al-Aṣghar. But this was not a normal arrow—it was a sharp three headed arrow, and it struck the neck of the six-month-old baby of Imām Ḥusayn (ʿa). Imām Ḥusayn (ʿa) looked at ʿAlī al-Aṣghar, who was covered in blood. The Imām (ʿa) took some of his blood and threw it toward the sky. Imām Ḥusayn (ʿa) did not know what to do and what to say to ʿAlī al-Aṣghar's mother, Rabāb. He started walking toward the tent, and perhaps in those moments, he was thinking of what he should tell Rabāb. Maybe Rabāb was thinking that ʿAlī al-Aṣghar would return and he would not be thirsty anymore. Imām Ḥusayn (ʿa) buried his six-month-old martyr behind the tent of Rabāb.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 10: Facing the Sun

Objective: Children will learn about the power of the light of Allah (swt) and the Ahlul Bayt (ʿa).

Did you know that some plants can move? One example of moving plants are sunflowers. On top of their bright yellow and brown colors, Allah (swt) has given sunflowers the ability to follow the sun's path in the sky! Sunflowers are always facing the sun, directly receiving the sun's light. Even when the sun goes down, sunflowers move to face east so that they can receive the sun's light as soon as it rises in the east!

Allah (swt) and the Ahlul Bayt's guidance and mercy is always shining bright like the sun. Just like sunflowers need sunlight to grow taller, humans need the love and guidance of the Ahlul Bayt (ʿa) to grow into excellent human beings. We should always follow the path of the Ahlul Bayt (ʿa), never leaving their side, if we want the most of their love and guidance.

Imām Ḥusayn's companions were like sunflowers facing the sun – they never left his side even after knowing that they would all be martyred. On the night before ʿĀshūrāʾ, the Imām (ʿa) gathered his companions in a tent and told them that they could leave if they wanted to because Yazīd only wanted to kill Imām Ḥusayn (ʿa). To this, the companions replied, "By Allah! We shall not abandon you. In fact, our lives shall be sacrificed for your life. We shall defend you with our necks, faces, and hands. Then, we all shall die while having performed our duty." These companions stayed with the Imām (ʿa) until their last moments because of how much they loved him and were guided to remain on the straight path by Allah (swt).

Sunflower Craft

Suggested Ages: 5+

Time: 30 minutes

Materials:

- Sunflower and Sun Template
- Piece of paper (white or colored)
- Crayons/colored pencils/ markers
- Scissors
- Glue

Procedure:

1. Color and decorate the sunflower and sun pictures however you like. (Optional: draw or paste a picture of your face in the center of the bigger sunflower.)
2. Cut out the pictures.
3. Make 1 long strip of paper from the piece of paper.
4. Glue the sun on one end of the strip of paper.
5. Then glue each of the sunflowers on the strip of paper.

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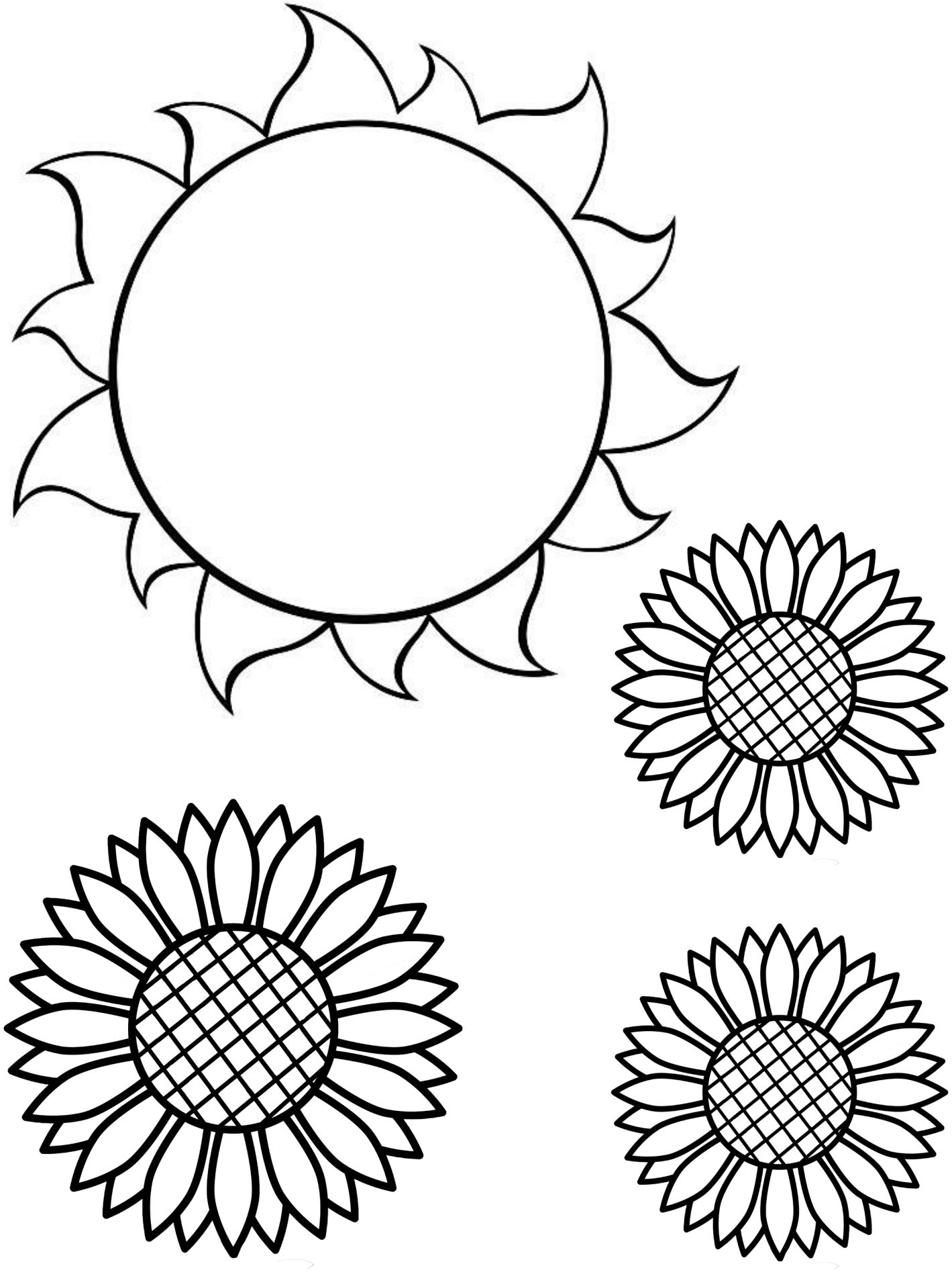

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Speech 11: Shām-i Gharībān

By Sayyid Abazar Wahedi

بِسمِ اللهِ الرّحْمَنِ الرّحِيم

وَالْحَمْدُ لِلهِ ربِّ الْعَالَمينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

Salāmun ʿalaykum dear brothers and sisters. Tonight is Shām-i Gharībān, the night of the alone and oppressed. We all know what happened to Imām Ḥusayn (ʿa), his family, and his companions on the day of ʿĀshūrāʾ. The Noble Prophet (ṣ), on many occasions, mentioned,

"Ḥusayn minnī wa anā min al-Ḥusayn"—Ḥusayn (ʿa) is from me, and I am from Ḥusayn (ʿa).

The Noble Prophet (ṣ) used to kiss Imām Ḥusayn (ʿa) on his face, hands, and chest—sometimes even while giving a speech from the pulpit! This is amazing!

Once, while the Prophet (ṣ) of Allah (swt) was giving a speech, he witnessed that Imām Ḥusayn (ʿa) was playing with some children. The Prophet (ṣ) asked Imām Ḥusayn (ʿa) to come to the pulpit. Then, he kissed his hand, chest, and face in front of everyone. Perhaps the Prophet (ṣ) could see the day of ʿĀshūrāʾ. Perhaps he was trying to tell the other children that when some of them would grow up, they would be fighting against Imām Ḥusayn (ʿa) and some of them would be fighting on his side. The Prophet (ṣ) often used to say, "This is my dear Ḥusayn! I kiss his hands and his chest. Know that he is very dear to me. Never bother, torture, disrespect or insult him. If you respect him, you respect me. If you disrespect him, it is as if you are disrespecting me."

There is another beautiful saying from the Noble Prophet (ṣ), where he says,"Indeed, Ḥusayn is the lantern of guidance and the ark of salvation."

Imām ʿAlī ar-Riḍā (ʿa) said about Imām Ḥusayn (ʿa), "Indeed, Imām Ḥusayn is one of the gates of Heaven."

Boys and girls, let's take ourselves to Karbalāʾ and commemorate the martyrdom of Imām Ḥusayn (ʿa). We are here to pledge our allegiance to the Imām of our time, Imām al-Mahdī (ʿaj). Tonight, Imām al-Mahdī (ʿaj) is very sad. He says, "I will keep crying—even when I am done with all the tears, I will cry tears of blood."

We are here to tell Imām al-Mahdī (ʿaj), "O our beloved Imām! We are here to cry with you for your great grandfather, Imām Ḥusayn! We are here to say, with our words and actions, 'Labbayk ya Ḥusayn! Labbayk ya Mahdī!'"—Here I am (at your service), O Ḥusayn (ʿa)! Here I am (at your service), O Mahdī (ʿaj)!"

Do you know what happened on Shām-i Gharībān? As soon as the enemies martyred Imam Ḥusayn (ʿa), they attacked the tents of the Ahlul Bayt (ʿa). They were chasing the ladies and children, whipping and torturing them. They burned the tents of the Ahlul Bayt (ʿa). One of the soldiers of Yazīd says, "I saw a little girl; she was very scared. While her clothes were on fire, she was running

and screaming. I went after her and finally caught her. I told her, 'I am not here to hurt you.' Her body was shaking out of fear. I told her, 'Don't worry, I am here to help you put out the fire.' Then, she looked at me and asked me if I had any water. I gave her some water, and I was looking at her. She had the water in her small hands, and instead of drinking the water, she said, 'Could you please show me the *qatlagah*, the place where they killed my father Ḥusayn?' I asked her, 'Why are you looking for the *qatlagah?'* She said, 'Because my father is still thirsty! They didn't give him any water.'" She knew that they martyred her father while he was thirsty.

Subḥānallāh, the muṣībah (calamities) upon Lady Zaynab had just begun. Even though she had lost her own children, her brothers, and so many of her family members on ʿĀshūrāʾ, she was in charge of taking care of all the ladies and the children. Can you imagine how much pressure she had on her shoulders? Lady Zaynab went to the *qatlagah*. She couldn't even recognize the body of her own brother, Imām Ḥusayn (ʿa), because it was covered in blood and cut into pieces. She kept saying, "O my dear brother! Who has stolen your ring? Who has stolen your clothes? Why is your hair and beard covered in blood?"

Lady Zaynab was crying and talking to the body of her brother Ḥusayn (ʿa). All of a sudden, she felt a small hand on her shoulder, and she turned her face to see Sakīnah. Sakīnah, the daughter of Imām Ḥusayn (ʿa), asked her aunt Zaynab, "O aunt! Whose body is this? Let us go and find my father Ḥusayn. Why are you sitting here? Whose body is this that you are crying for?"

Zaynab said, "My dear Sakīnah, sit here. This is the body of your father Ḥusayn!"

Subḥānallāh, I do not know how she talked to Sakīnah and the other family members of Imām Ḥusayn (ʿa) and the other martyrs. How did she take care of all the children of the Ahlul Bayt (ʿa)? Lady Zaynab was very dear to Imām Ḥusayn (ʿa). When she left Medina, the youth of Banī Hāshim surrounded her at all times, protecting her. ʿAlī al-Akbar, Qāsim and Ḥaḍrat ʿAbbās would protect her from the gazes of the non-maḥrams. But where are they now? Where is ʿAbbās? Where is ʿAlī al-Akbar? Where is Qāsim? Now, the non-maḥram soldiers of Yazīd are surrounding Zaynab, and they are whipping and torturing her. Yā Allah (swt)!

Lady Zaynab is very tired. She has to go after each child and take care of them. When the enemies of the Ahlul Bayt (ʿa) run after the children and the ladies, trying to torture them, and whip them, Lady Zaynab puts her body in front them and becomes a shield for them. She endures all the torture and the pain.

Boys and girls, this is the night that we have to send our hearts to Karbalāʾ and call the Imām of our time (ʿaj) from the bottom of our hearts. Let us pray for all the children around the world, especially those who are suffering from poverty, hunger, thirst, and lack of safety. We ask Allah (swt) to provide security, food, and water for all the children around the world. Let us make a promise to Lady Zaynab that from now on, whenever we drink water, we will say "Assalāmu ʿalayka yā Abā ʿAbdillāh."

We should promise to remember ʿAlī al-Asghar, Ruqayyah/Sakīnah, ʿAbdullāh ibn Ḥasan, Qāsim ibn Ḥasan, ʿAlī al-Akbar, Ḥaḍrat ʿAbbās, and all the martyrs of Karbalāʾ—all the members of the Ahlul Bayt (ʿa) who suffered on the land of Karbalāʾ, on the day of ʿĀshūrāʾ.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 11: Shām-i Gharībān

Objective: Children will learn about the martyrs of ʿĀshūrāʾ, and the events of Shām-i Gharībān

It is narrated that everyone in Imām Ḥusayn's army was martyred on the same day, the 10th of Muḥarram (ʿĀshūrāʾ).

The night between the 10th and the 11th of Muḥarram is called Shām-i Gharībān, meaning "the night of the alone/oppressed." Even after all the members of Imām Ḥusayn's army, including himself, were mercilessly martyred, the army of Yazīd did not stop their brutality. They looted the tents of the women of Karbalāʾ, and lit them on fire. This caused the women and children to run out, and they were scattered on the plains of Karbalāʾ.

Among the women was Lady Zaynab, the sister of Imām Ḥusayn (ʿa). Many of the martyrs were her closest relatives. She had lost her dearest brothers Imām Ḥusayn (ʿa) and Ḥaḍrat ʿAbbās; her nephews ʿAlī al-Akbar, ʿAlī al-Aṣghar, and Qāsim; her sons ʿAwn and Muḥammad, and many others. Despite her indescribable pain and sadness, she remained strong and became the leader for all the women. She gathered all the women and children and comforted them. When some people tried to kill Imām Zaynul ʿĀbidīn (ʿa), she protected him and saved him from a burning tent. Ruqayyah bint Ḥusayn [also known as Sakīnah], the daughter of Imām Ḥusayn (ʿa), was only four or five years old at the time of the event of Karbalāʾ. Yazīd's army did not spare her either. They tortured the women and children severely, and even snatched off all the women's veils. There are no words to truly describe the severity of the torment of Shām-i Gharībān. Sadly, the people who brutally hurt the family of the Noble Prophet (ṣ) were those who called themselves Muslims, but were removed from Allah's mercy due to their actions. Let us spend this night remembering the martyrs of Karbalāʾ, and those women and children who spent this night in fear and sadness.

Karbala Coloring Page

Suggested Ages: 5+

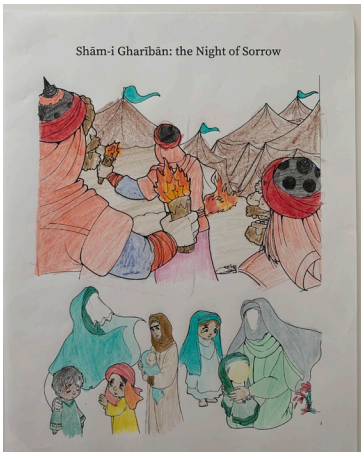
Time: 30 minutes

Materials:

- Coloring Page
- Crayons/colored pencils/ markers

Procedure:

1. Look at the picture of Karbala on the day of ʿĀshūrāʾ. Think about and remember the martyrs who sacrificed their lives that day for the sake of Islam.
2. Color the picture however you like.



Shām-i Gharībān: the Night of Sorrow

Poems

Poems by Dr. Nooh Kasraie

Night 1: Don’t Come to Kufa

Ḥusayn of Fāṭimah (2)
Don’t come to Kufa

People of Kufa
Are so unfaithful
They broke their promise &
They are not shameful

They have betrayed me
They are killing me
They will betray you
And they will kill you

Ḥusayn of Fāṭimah (2)
Don’t come to Kufa

There is no hayaa
In streets of Kufa
Do not bring Zaynab
Don’t bring Sakīnah

They won’t have mercy
Even on children
Do not bring Asghar
Don’t bring your children

Ḥusayn of Fāṭimah (2)
Don’t come to Kufa

Night 2: Labbayk Ya Ḥusayn!

The month of Muḥarram has come
The season of Mātam has come
The time to wear black and take out
The parcham and ʿalam has come

Ḥusayn ibn ʿAlī has come
Zaynab binte ʿAlī has come
The champion of Karbala
ʿAbbās ibn ʿAlī has come

Labbayk Ya Ḥusayn!

The caravan of Ahl al-Bayt
Has reached the land of Karbala
This is the final resting place
For Ahl al-Bayt e Muṣṭafa

This is where they will ban water
From the children of Fāṭimah
This is where they will quench their thirst
With the arrow of Ḥarmalah

Labbayk Ya Ḥusayn!

This is where you can hear the voice
Of Adhān of ʿAlī Akbar
mother Rabāb singing sadly
Lullaby for ʿAlī Asghar

The holy land of of Karbala
Is a piece of heaven on earth
Inside the shrine of Abalfazl
Is where I want to be my death

Labbayk Ya Ḥusayn!

Night 3: Baba Where Were You?

When they attacked the tents
When they burned down the tents (2)
When they stole our jewelry
When they looted the tents (2)

Baba, where were you (3)

Karbala to Kufa
In the streets of Kufa (2)
When they were hitting the
Children of Fāṭimah (2)

Baba, where were you (3)

From Kufa all the way
To the Bazār e Shām (2)
The celebration of
All the people of Shām (2)

Baba, where were you (3)

In palace of Yazīd
The insults of Yazīd (2)
When they brought me your head
By order of Yazīd (2)

Baba, where were you (3)

Night 4: Heroes of Karbala!

Every land is Karbala
Everyday is ʿĀshūrāʾ (2)

Yā Ḥusayn (4)

Martyrs of Naynawā
Heroes of Karbala (2)
The companions of
Ḥusayn e Fāṭimah (2)

Every land is Karbala
Everyday is ʿĀshūrāʾ (2)

Yā Ḥusayn (4)

Sulayman and Sa'īd
Qasim ibn e Habīb (2)
Anīs ibn e Maqel
Hur, Wahab and Habīb (2)

ʿAbdullāh and Zuhayr
Hanzaleh and Burair (2)
Nāfe ibn e Helāl
Jawn, Anas and Suwaid (2)

Every land is Karbala
Everyday is ʿĀshūrāʾ (2)

Yā Ḥusayn (4)

Protector of haram
Ḥaḍrat e Abalfazl (2)
Flagbearer of Ḥusayn
Ḥaḍrat e Abalfazl (2)

Every land is Karbala
Everyday is ʿĀshūrāʾ (2)

Yā Ḥusayn (4)

Night 5: The Two Brothers

There were two brothers in Karb o bala
The two sons of ʿAlī Walīulullāh
The younger one was Ḥaḍrat e ʿAbbās
The older one was Ḥusayn Thārallāh

Assalāmu ʿalal Ḥusayn
Assalāmu ʿalayka yā Abalfazl

There are two shrines in Karbala
And between them is Bayn ul-Haramayn
One of the shrines is for ʿAbbās
The other one is for Imām Ḥusayn

Assalāmu ʿalal Ḥusayn
Assalāmu ʿalayka yā Abalfazl

Next to the shrine there's a blue dome
Which is known as tale zainabia
That is where Zaynab was watching
The beheading of son of Fāṭimah

Assalāmu ʿalal Ḥusayn
Assalāmu ʿalayka yā Abalfazl

Behind the shrines there is a creek
Which is known as the creek of Alqamāh
That's where the eyes of Abalfazl
Wer hit by arrow of Ḥarmalah

Assalāmu ʿalal Ḥusayn
Assalāmu ʿalayka yā Abalfazl

Inside the shrine there's a lonely man
Lonelier than ʿAlī e Murtaza
He is Mahdī, the avenger
Of the blood of martyr of Karbala

Assalāmu ʿalal Ḥusayn
Assalāmu ʿalayka yā Abalfazl

Every Muḥarram and Ṣafar
We cry for the grandson of Muṣṭafa
We should raise the flag of Ḥusayn
And spread the message of Karbala

Assalāmu ʿalal Ḥusayn
Assalāmu ʿalayka yā Abalfazl

Night 6: Mazlūma Yā Zaynab!

The Masāyeb that we hear
Zaynab saw them with her eyes (2)

Maẓlūmah yā Zaynab (4)

The story of the burned door
The tied hands of Murtaḍa
The bruisers on the face and
The broken chest of Zahrāʾ

The Masāyeb that we hear
Zaynab saw them with her eyes (2)

Maẓlūmah yā Zaynab (4)

The story of Murtaḍa
Struck in Masjid e Kūfah
The arrows on the coffin
Of Imām e Mujtaba

The Masāyeb that we hear
Zaynab saw them with her eyes (2)

Maẓlūmah yā Zaynab (4)

The story of Karbala
The throat of ʿAlī Asghar
The two hands of Abalfazl
And the body of Akbar

The story of ʿAbdullāh
The loneliness of Ḥusayn
The story of qatlagah
The martyrdom of Ḥusayn

The Masāyeb that we hear
Zaynab saw them with her eyes (2)

Maẓlūmah yā Zaynab (4)

The looting and the burning
Of the tents in Karbala
The heads on top of the spears
In the city of Kufa

The tragic story of Shām
The loneliness of Zaynab
The death of the little girl
In front of lady Zaynab

The Masāyeb that we hear
Zaynab saw them with her eyes (2)

Maẓlūmah yā Zaynab (4)

Night 7: My Son ʿAlī Akbar!

I'm trying to find you
But I have lost my sight
Where are you o my son
You're the light of my eyes

I'm looking for you
I'm searching for you
O my son o ʿAlī Akbar

Yā Waladī ʿAlī (3)
Yā ʿAlī Akbar

Your sister's in the tent
Just waiting for some news
Her prayers are with you
And tears are in her eyes

I'm looking for you
I'm searching for you
O my son o ʿAlī Akbar

Yā Waladī ʿAlī (3)
Yā ʿAlī Akbar

What did they do to you
ʿAlī Akbar my son
Who has cut your body
Into pieces my son

I'm crying for you
I'm looking at you
O my son o ʿAlī Akbar

Yā Waladī ʿAlī (3)
Yā ʿAlī Akbar

The spear is in your chest
And tears are in my eyes
How can I take it out
How can I see you die

I've taken the spear
But you have stopped breathing
Tell me how I can breathe
My heart has stopped beating

I'm crying for you
I'm looking at you
O my son o ʿAlī Akbar

Yā Waladī ʿAlī (3)
Yā ʿAlī Akbar

Night 8: Salām to Qasim!

Salāmun ʿalal Qasim ibn e Ḥasan (4)*

You're the orphan of Imām e Mujtaba
You're the grandson of ʿAlī e Murtaḍa
Your grandmother is Sayyidah Fatima
Your uncle is the Sayyid e Shuhadā**

Salāmun ʿalal Qasim ibn e Ḥasan (4)

You called martyrdom Ahlā Minal Asal***
The Ḥājis go to Ḥajj to become pilgrims
But you did your pilgrimage in Karbala
You tasted honey when you faced martyrdom

Salāmun ʿalal Qasim ibn e Ḥasan (4)

Amīrī Ḥusayn un wa Ne'mal Amīr (4)****

* Peace be upon Qasim son of Ḥasan
** King of martyrs
*** Sweeter than honey
**** My leader is Ḥusayn and he is the best leader

Night 9: The Flagbearer of Karbala

Wā weylā Wā weylā (4)*

The flagbearer of Karbala
Wā weylā Wā weylā (2)
The champion of Naynawā
Wā weylā Wā weylā(2)

The brave martyr of Alqamāh
Wā weylā Wā weylā (2)
In battlefield like Murtaḍa
Wā weylā Wā weylā (2)

He was born to Ummul Banīn
Wā weylā Wā weylā (2)
But his mother is Fāṭimah
Wā weylā Wā weylā (2)

He’s the protector of Haram
Wā weylā Wā weylā (2)
He is the owner of ʿAlam
Wā weylā Wā weylā (2)

* Our sadness and grief

Night 10: Sweet Dreams ʿAlī Asghar!

Close your eyes my little child
Sweet dreams ʿAlī e Asghar
Go to sleep my little child
Sweet dreams ʿAlī e Asghar

Maẓlūm ʿAlī e Asghar (4)

Tomorrow Uncle ʿAbbas
Will try to get you water
If uncle doesn't come back
Baba will get you water

Maẓlūm ʿAlī e Asghar (4)

They quenched the thirst of Asghar
By arrow of Ḥarmalah
Asghar is now in heaven
With Sayyidah Fāṭimah

Maẓlūm ʿAlī e Asghar (4)

Night 11: Love of Ḥusayn!

We all grew up with love of Ḥusayn (2)
We pray to live a life like Ḥusayn (2)

Thanks for love Ḥusayn (4)

Yā Allah make our lives like the life of Ḥusayn
And even our death like the death of Ḥusayn
And grant us Shafāʿah of Ḥusayn (2)

Ḥusayn is the lantern of guidance (2)
The role model for good and greatness (2)

Thanks for love Ḥusayn (4)

We all grew up with love of Ḥusayn (2)
We pray to live a life like Ḥusayn (2)

Thanks for love Husayn (4)

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